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**THE CONDUCT
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THE CONDUCT OF PUBLIC WORSHIP

NOTES FOR THE USE OF THE CLERGY
WITH COMMENTS ON THE LANGUAGE
OF THE BOOK OF COMMON PRAYER

BY

F. H. J. NEWTON, B.A.

DOMESTIC CHAPLAIN TO THE BISHOP OF ST ALBANS
CURATE OF ST ALBANS CATHEDRAL

WITH A FOREWORD BY

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FOREWORD

It is a real pleasure to write a Foreword for Mr Newton's book, though it is indeed one which will sufficiently commend itself by its own merit. No one assuredly can read it without gaining a new appreciation of the beauty and excellence of the Book of Common Prayer, or without desiring to help others to appreciate it and to use it aright. There was a time not long ago when it was customary to give to our Prayer Book a somewhat indiscriminating praise. As an eminent liturgiologist has said, those who speak of "our incomparable liturgy" have generally never compared it with any other. But that time has passed, and to-day our Prayer Book often suffers from a depreciation quite as exaggerated as the earlier praise. That is one reason why the fruit of Mr Newton's careful and reverent study is so greatly to be welcomed. But there is another. Mr Newton writes very modestly; but he brings a serious charge against us clergy, and his charge is true. To a serious extent we spoil the Prayer Book for our people by the way in which we say the prayers. The right to criticise it is a right which has to be won by making the utmost of it as it is, and we do not as a rule win that right. Few of us—certainly not the writer of this Foreword—can escape a feeling

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of shame, as Mr Newton shews us the contrast between what we might have made of the Prayer Book in our public services and what we have actually made of it. We have of course to remember that the prayers which we use are the prayers of the Church. Even a colourless recitation is better and less tedious than a "preaching of the prayers," which ties us to the interpretation given by a single mind. But Mr Newton does not recommend anything of this kind. It is throughout the Church's meaning which he wishes to make clear to us, and wishes us to make clear to our people by correct phrasing and right emphasis.

H. L. GOUDGE

THE COLLEGE
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PREFACE

THESE notes on the priest's share in the public worship of the Church, as prescribed by the Book of Common Prayer, have been put together in the hope that they may be of some service to men who are preparing for Ordination, and possibly to those younger clergymen who may not be unwilling to accept suggestions from one who is not himself full of years.

An attempt has been made to indicate some of the general principles by which the priest must be guided when he sings or speaks in church, and then to apply these principles in detail to those invariable parts of the Prayer Book which are most commonly in use. Some repetition has been inevitable: a phrase or sentence which had been used in illustration of a general principle could not be overlooked when it was again met in the course of the Prayer Book office from which it was taken, unless the plan of making each chapter in a small way complete in itself was to be abandoned.

When the priest is "taking a service"—an odious expression from which there is no easy escape—he has to steer a middle course between the Scylla of carelessness and the Charybdis of pedantry. Though he must always be trying (unless by conscientious practice outside the church he has reached

a point at which effort is no longer needed) to make the most of the great words which he uses, he should never let it become obvious to the congregation that he is trying. *Ars est celare artem*; and the priest, in spite of the care that he is taking with his words, must yet speak in tones in which there is nothing stilted or artificial. If anything that is written in the following pages seems to favour pedantry, I can only express my regret; for a self-assertive way of reading or praying is even less tolerable, and is more inimical to spirituality, than the slovenly enunciation of the thoughtless "natural" man. I should also be very sorry if any should feel that in this little book they discover a "party" intention. With the exception of a very few trifling digressions I have confined myself to the subject of the priest's spoken words, for there are many books dealing with ceremonial matters. The word "priest" occurs very often in these pages; and I hope none will object to its use, for this book is intended for those who will be or have been ordained priests. "Priest" is a word thoroughly characteristic of the Prayer Book as a description of the person who leads the worship of the Church; and there is no title which can generally be correctly substituted for it, unless it be "clergyman," which is a very dreary word—too dreary for more than occasional use.

Dr Goudge, in addition to writing a Foreword, has given me many most valuable suggestions. He and the Rev. J. L. Barkway (Vicar of Christ Church, Luton, and Cambridge University Extension

Lecturer in English Literature), busy though they are, have devoted many hours to a careful reading of my manuscript, and their criticisms have saved me from some mistakes. I am very deeply indebted to them, as I am also to Mr W. L. Luttman, Organist of St Albans Cathedral, who has given me the help of his expert advice in parts of the book in which I was especially conscious of being a trespasser in other men's departments. But for any faults and errors of judgment that remain, or have been added in the final revision of my manuscript, after this scrutiny by Dr Goudge, Mr Barkway, and Mr Luttman, I am alone responsible: they are not committed to all that is written herein. I must put on record also my gratitude to those many other friends, whose criticisms of my own singing and speaking in church, if they have failed of their primary purpose, have at least impressed upon me the duty which rests upon a priest of using his mind as well as his soul in his public ministrations.

The first notes for this book were completed before a friend gave me a copy of Dr Wilson's *Emphasis in the Book of Common Prayer*. I believe I have not borrowed from his work, though it is possible that I owe to him a realisation of the absurdity of saying "rose again" (page 63) and "all the Royal Family" (page 69).

A Prayer Book Phrased and Emphasised is being prepared. In it the most frequently used parts of the Prayer Book will be printed in full with indications of suggested phrasing and emphasis and of some of the more difficult sequences of sounds.

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It will be a great help if any who read this first little book will tell me of errors or omissions which they discover, in order that I may not repeat them in another.

F. H. J. N.

ST ALBANS
9th October 1919

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THE CONDUCT OF PUBLIC WORSHIP

I

THE PARSONIC VOICE

EVERY priest and every Church-going layman knows what is meant by the parsonic voice. We priests know by hearing other priests ; the layman knows by hearing us.

To most people the expression " parsonic voice " conveys the idea of a monotonous sing-song, often very indistinct and hard to understand, often stereotyped in eccentricities and carelessness of emphasis, phrasing, punctuation, and pronunciation.

The tones of the voice are very difficult to control. No priest can be aware of the tones in which he is speaking unless he has a musical ear ; and, even if he has this gift, it is not quite easy for him to stand, as it were, outside himself and listen to the tones of his own voice. But conscious effort in this direction ought always, in the interests of long-suffering congregations, to be made by every priest.

Indistinctness of speech may much more easily be remedied. It is only a result of carelessness ; and the priest who makes up his mind that he will

Speak clearly can always do so, unless he has some physical defect which makes clear speech impossible. Some will never try to speak really distinctly, for they hold that it is the act or the intention that counts, and not the words. To those who hold this view it is only possible to say that the congregation ought to be considered; that accuracy of speech does not conflict with spirituality; and that speech is one of God's gifts to man, and all His gifts *at their best* should be used in His service. With most of the clergy, however, slovenliness in speech, when it exists, proceeds from failure to notice mistakes rather than from a deliberate policy of keeping the words in the background, and giving prominence only to the act or intention. The priest's privilege and responsibility is to lead the worship of the people; and it is inevitable that the worship of the people should to some extent take its colour, for good or ill, from the model which the priest sets before them.

The very familiarity of the words of the Prayer Book offices is a source of danger. Not only does a priest easily fall into the habit of thinking that the congregation can follow familiar words without much effort on his part to make them clear; but his phrasing, punctuation, and emphasis are liable to be lacking in spontaneity and freshness. There are few of the clergy who say the fine prayers of the Prayer Book with anything like the feeling that they put into prayers of their own composition; points that ought to be brought out are habitually ignored: the words which the priest says are

Prayer (liturgical)

evidently very familiar to him, but it is not so evident that he is praying them.

And the consequence of this general want of care is disastrous. The parsonic voice, with all that it connotes, is offensive to thoughtful, manly laymen; it robs worship of much of the freshness and life that ought to be characteristic of united prayers. It has also some small share in alienating people from the Church; for strangers, not very definitely attached to any denomination, come to our churches and are simply unable to follow the service: in the chapels they can hear the prayers, and join in them; in the churches they cannot; so they go back to one or other of the chapels. It seems to them—quite wrongly, no doubt, but they are easily misled by appearances—that the Church of England services lack spirituality; often the prayers are uttered, Sunday after Sunday, as if they were being reproduced by a gramophone with a faulty record.

The beginner, then, should first of all realise that the conduct of public worship is not easy. At first he will have to take great pains to make himself heard; for speaking in church is a very different thing from speaking to a friend in one's own home. Then, when he has learnt that he cannot speak nearly as fast in church as he does at home and that in church he must show far more respect for consonants and word-endings than he need in ordinary conversation, he will be faced by a danger of a different kind—the danger of becoming stereotyped in the manner of his delivery. When his

manner has become stereotyped change will be difficult.

May it be suggested that the priest, at the very outset of his career, would do well to take as his motto, adapting it to his share of the worship of the church, the precept, "Watch and pray"? It is simply fatal to good reading to make up one's mind that one reads well and can easily and distinctly be heard. Directly a priest begins to think that he does anything well—whether it be reading, intoning, or preaching—he almost inevitably begins to do it badly. Watchfulness is therefore a life-long necessity. And it hardly needs to be said that, if the priest honestly tries to pray, with his understanding not less than with his spirit, every petition that is made with his lips, he will be doing a real service to those to whom he ministers, because they will feel that there is life and reality in the prayers as he says them. But sad experience teaches that prayerfulness alone does not ensure a distinct, correct, and intelligible rendering of the prayers. The prayerful spirit does not inevitably produce clear-cut final consonants.

An incentive to great care in speaking and singing in the church is to be found in St. Paul's words in 1 Cor. xiv. 14-16 and 19, which may perhaps be applied to the priest's interpretation of the Prayer Book:—"If I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the under-

standing also. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? . . . In the Church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."

The whole question as to how far the priest ought simply to pray and how far he ought to attempt, in his prayers, to practise the art of the elocutionist seems to turn on the interpretation which is to be put on the word "service"; and both clergy and people have very often an incomplete idea of the purpose and intention of our Church "Services." Anything that is called a service must of necessity be altruistic in character. A service is not something that we do for ourselves; it is always rendered or offered to another or others. The true meaning of the word is preserved in such expressions as "active service," "domestic service," "do me a service"; but, in the highest connection of all the word is often given a meaning which it will not bear. Church services are too exclusively regarded as a means of grace, even as a means of securing enjoyment, for those who take part in them; but it is not their primary purpose to benefit the worshippers. First and foremost the Church services, like all other services, are offered to Another. The dominant thought in worship is the glory of God; only secondarily may the worshippers think of what they themselves may

get from their service : they have first to give wholeheartedly, being sure that God for His part will not fail to give more than liberally in return. (A "preaching service" is impossible, except in a very limited sense.)

The people's service is single and simple—it is offered to One and to One alone. But the priest, in offering the service which is characteristic of the servant or minister, is serving both God and man. The priest has not only as a Christian to offer his own worship : he has also to minister to his fellow-worshippers ; and he must think first (after God) of the people, for they are many and he is their shepherd, and last of himself, for he is but one. "The good shepherd layeth down his life for the sheep," and the priest—whatever may be the mental or spiritual cost to himself—must neglect nothing that will help his people to worship with all their faculties of mind and spirit. He may find that the effort to speak clearly, and to obscure none of the significance of the words that are put into his lips, will be a little hindrance to his own devotions ; but, having a two-fold service to offer, he must be even less concerned than the people may be with the effect of the Church's public worship upon himself : he will not have to "lay down his life" in a spiritual sense, for "he that loseth his life . . . shall find it." After much conscious effort he will perhaps reach the ideal condition, in which he will be able, with no mental effort, to say the prayers as they should be said and to read the Bible as it should be read ; but most of us

who are ordained must look forward to a long time of watchfulness as we pray, watching almost every word in the earliest days of our ministry, that no slovenliness on our part may interfere with the offering of the people's service. "It is more blessed to give than to receive," and the priest who puts the people's needs before his own will not in the end be a loser spiritually. But it must be said that the people should not be witnesses of more than a very little of the priest's self-training: he should practise at home—in an empty church—on the sea shore—in any place in which he may rightly give the greater part of his attention to the requirements of elocution.

* * * * *

When the priest takes his place among the worshippers in the congregation, he has to be on the watch against a danger the very opposite of that which faces him when he is at the altar or the prayer-desk. If the truth may be stated with brutal frankness, priests in the congregation are too often a nuisance to the other worshippers. Often there is no need to look round and see if there is a clergyman in the congregation: a blind man could detect most clergymen simply by their strained, dominant, and monotonous tones—tones very different from any that the devout layman affects. When we are officiating priests we are leaders of worship; it is not easy, but it is very necessary, to throw off the habit of leadership when we are members of the congregation, or—though we may be robed—are not "taking the service."

II

THE NEED OF CRITICISM

THE training of the average clergyman in the art of public speaking is, to say the most of it, slight. Somebody at his Theological College or elsewhere gives him the golden rule—"Don't speak too quickly, and don't drop your voice at the end of sentences"—and there for a time the matter rests. While he is serving his title his Vicar may say to him, "You must say the prayers a little more slowly and distinctly," or perhaps, "I liked your sermon very much, but I'm afraid not many of the congregation can have heard it." Or he may chance upon a critic with a rough tongue, who will say to him, after the manner of Thomas Carlyle, "God has gifted you with a tongue, and has set it between your teeth, that you might show to us your true meaning, not that it should be rattled like a muffin-man's bell"¹; and such criticism will do no good, but will only tend to "put his back up."

Such scanty "training" can never fit a man for a very important part of his ministry—important because when he is speaking or singing in church

¹ Quoted from *An Address on the Necessities and Advantages of Voice Culture* (Holywell Press, 1908), by Dr St Clair Thompson, page 11.

he has an opportunity of influencing for good a large number of people at one time. Some kind of systematic training is necessary. Probably it will be regarded, before many years more have passed, as an indispensable part of the preparation for Holy Orders; and for the good of the Church such training should be tested by examination, both theoretical and practical. But certainly every priest or deacon who can do so should take some lessons from an expert in voice-production. Very few can discover by themselves the right way to produce the vowels or the right way to breathe—"a self-taught artist is one taught by a very ignorant person."¹ Much may, no doubt, be learnt from books on voice-production; but the skilled teacher, who can observe and correct the idiosyncrasies of his pupil, is far more helpful than a book can be.

One consequence of the clergy's general lack of training in voice-production is that words are mispronounced to a degree which would astonish the speakers if they could hear their speech faithfully reproduced by a competent critic. The Englishman's natural speech consists of "inarticulate smudges of sound."² When he sings, his vowels, if he has never been taught how to form them, are nearly all wrong, and many of the consonants are simply omitted. If any one doubts the truth of this statement, let him go to almost any concert given by amateurs, and observe how very hard it is for him to hear the words of songs that are sung. The words are often unrecognisable,

¹ *Ibid.* page 2.

² *Ibid.* page 3.

not only because the consonants are blurred and indistinct, but also because the vowels are wrongly produced and the singer does not make the sounds which he intends to make *and sincerely believes he is making*. Sometimes people in the audience can hardly understand how some of the people on the platform have the "nerve" to sing in public: if they at all knew what curious sounds they make, they would resolve never again to sing in public until they had had lessons in voice-production. All which goes to shew that self-criticism—in the sense of forming a balanced judgment, for good or ill, of one's own performances—always difficult in all things, is almost impossible to the amateur in a matter so personal as his own voice. Trained singers doubtless can criticise themselves. They have submitted to a long course of systematic and ruthless criticism, both destructive and constructive, at the hands of experts, and have thereby learnt to detect faults and tendencies to faults in their own singing.

The young priest, however, who has had no opportunities of specialised training, must depend for guidance on the frank criticism of his friends. This is not to say that older men are exempt from the need of criticism: some of the great preachers of the Church would be greater still if they produced their voices correctly. But the young priest, in the plastic and formative period of his ministry, is more likely to be given really frank and helpful criticism than would be offered to an older man; and he should welcome criticism. A time will

come for him when he will hold a position of greater importance than that which is his in early days, and he will then find that those who have enough education to be able to help with criticism will deferentially refrain from saying anything.

Where there is a staff of clergy it ought to be a natural thing—as it would certainly be helpful—for the members of the staff, as friends and colleagues, to discuss with one another questions of their audibility and correctness of speech or singing. Where the priest is without a friend on the clerical staff to whom he can go for honest criticism, he should overcome his shyness and turn to some member of the congregation who is likely to be discriminating and helpful. One shrinks from asking for criticism, for one feels that the person approached may think that praise, not advice, is being sought. But the shrinking ought to be overcome. Not for the sake of any credit that may accrue to himself if he learns to take the services as they should be taken, but simply for the greater glory of God and for the good of those to whom he ministers, the priest should neglect nothing, however difficult or distasteful it may be, that may help him to know and overcome his faults of speech. He need not go for advice to a better “performer” than himself, for a mediocre performer may be a helpful critic. (Such a supposition is the only possible excuse for this little book.) We criticise pictures that we could not paint, music that we could not compose, verses that we could not write, meals that we could not

cook, and we do not thereby lay ourselves open to the charge of being conceited or of suggesting that we could do better ourselves. If the priest bears this truth in mind he will not resent—rather he will welcome and seek—the criticism of any who, without claiming to be able to perform, may yet claim to have some faculty of observation. To submit oneself to the occasional criticism of friends is a haphazard way of learning how to speak and sing in church, but it is a way which, in default of a better, we clergy of the Church of England cannot afford to neglect.

III

SOME GENERAL PRINCIPLES

I. ATTITUDE

A CORRECT physical attitude is the first requisite to good voice-production. The vocal chords must be given every chance. They cannot do their work properly if they are cramped. As shooting with a bent gun would be risky and ineffective, so singing or speaking with constricted organs is bad for the voice and ineffective so far as the would-be hearers are concerned. The priest, whether kneeling or standing, should hold his head back and up, without pushing his chin forward. The bowed head is not an essential accompaniment or indication of the devout spirit; and, even if it were, the priest must consider rather what is for the greatest good of the congregation than what will be best for his own soul. If the priest bends his head down in prayer—if, still worse, he covers his mouth with his hands—the people will be the losers.

2. CAREFULNESS IN LITTLE WORDS

Little words—such as “the,” “to,” “and,” “of”—occur very frequently in the Prayer Book, and are seldom said as they should be.

THE, when the vowel is long, should offer no difficulty. But, when the vowel is short, the word is sometimes not heard at all; at other times it is represented by “th’” occasionally tacked on to the

word which precedes it—*e.g.* “allth’ dwellers upon earth.” “Thě” should be rather more than “th’” and a great deal less than “ther.” If, to avoid a *staccato* effect, it is felt that “thě” should be tacked on to another word, that word should be the one which follows, not that which precedes, the article—“all th’dwellers” is better than “allth’ dwellers,” but neither is so good as “all thě dwellers.”

TO is variously rendered “ter,” “tũ,” and “tw.” Examples may be found in three intercessions in the Litany:—(a) “ter-rule his heart”; (b) “tubbee his defender”; (c) “twilluminate all Bishops.” When, as in this last example, “to” precedes a word beginning with a vowel, great care is needed to ensure that it shall be properly pronounced.

AND. The variants of “and” are many. Perhaps it is most frequently pronounced “un” or “an”; but sometimes it is simply “’n”—“’nit came to pass.” Occasionally even “en,” “end,” or “in” may be heard; and priests, anxious to make sure of the word, sometimes fall into the habit of calling it “anda,” with great impressiveness. When the word begins a new sentence after a full stop, it is quite often pronounced “yan,” or “m’yanda.” Any one can test for himself the truth of these statements. He may hear other variants, but he will seldom hear the straightforward, simple “and.”

OF, again, is not often heard. For it “uv” (“re-mission uv their sins”) or “’v” (“grace’vour Lord”) are almost without exception substituted.

It is not suggested that these little words should be said, every time they occur, with the clear-cut distinctness proper to the reading of a list of wholly

unconnected words. Such treatment of little words would have a jerky and pedantic effect. All that is required is that the little words should not be despised or maltreated simply because they are little—"faithfulness in little things is a great thing."

3. VOWEL SOUNDS

The long vowel sounds are not so difficult as the short, but the long "o" needs care. There is some peculiar quality in "ō" which tempts priests, in certain words, to be what has been called "unctumonious." The vowel is sometimes rendered almost "er" (*e.g.* "serl" for "soul"), sometimes very nearly "oo" ("these are a smook in my nooze" has been heard in a Lesson), and sometimes the pronunciation approximates to the Cockney "yo" or "eow" (as in "hyoly" or "heowly") as nearly as it can be represented in print.

The "aw" sound is not always made correctly, a long or short "o" being at times substituted for it—*e.g.* "Saint Pol" for "Saint Paul," "ohl our troubles" for "all our troubles," "Lohd" (with a suggestion of "Lohrd") for "Lord."

Care is needed in pronouncing the long "i" (a double sound, "ah-ee") lest the "ah" element predominate. The sound is just now and then, but fortunately only rarely, represented by the double "aw-ee" (amounting practically to "oi") or by the simple "ay." "Oi" is perhaps characteristic of the burly-voiced type of man, who would say "moi loife," and "ay" of the gentle, lady-like type, who would say "may lafe." Both would think they were saying "my life."

The short vowels are more difficult. Probably there is hardly one of them for which "ü" has not

been many a time substituted. For example, in "cummahnmunce" (for "commandments"), "ũ" does duty both for "ö" and "ě"; in "ucknowledge" it represents "ă"; in "uppresshun" (for "oppression") it represents "ö" twice; in "milutunt" (for "militant") it represents both the short "i" and "a." Occasionally also "ũ" is made to take the place of a long vowel, as in "stedfust" for "stedfast," or in "fuggiveness" for "forgiveness." The short "u" is, in fact, the greatest trespasser among the vowels, and it must be carefully watched. It is the easiest of all sounds to make, for it approximates to the entire absence of any vowel sound.

Of the short vowels perhaps "ě" is the most commonly mispronounced. Where the final "-ed"¹ in verbs is treated as an extra syllable it is seldom pronounced "ed," being nearly always rendered "id" or "ied." Similarly in other syllables, principally finals, the pure short sound of "ě" is not often heard. We get "quiert" for "quiet," "payshunt" for "patient," "brightniss" for "brightness," and more rarely "yat" for "yet" and "rust" for "rest."

Short "a" is not always easy. Unless the priest is

¹ *Note on the final "-ed."* Musicians generally prefer that "-ed" should add a syllable to the word in which it occurs, "loved" becoming "lov-ed." But there are reasons against sounding the mute "e." It is not sounded in common speech; it is unfamiliar to non-ecclesiastical ears; there is a long tradition for its muteness ("My treadings had well-nigh slipt," Ps. lxxiii. 2, P.B.V.); and, unless it is most carefully pronounced, it may sound simply silly. There is no dignity in "God so luvvied the world," from the Comfortable Words; or again, to say that "Joseph kissied . . . his brethren . . . and his brethren talkied with him" (Gen. xlv. 15) is to invite the congregation to smile. This is mere nursery talk. "Lov'd," "talk'd," and "kiss'd" are more manly, more dignified, and more characteristically English than "luvvied," "talkied," and "kissied," or even "lov-éd," "talk-éd," and "kiss-éd."

on his guard he will say "ufflictions" for "afflictions," and the final "-al" (as in "royal") will degenerate into "-ul." Perhaps the best way out of the difficulty is sometimes to pronounce the "ă," in such instances, with the least trace of an "ah" sound in it; but this must not be overdone; the vowel, when it is not possible to give it the pure short "a" sound (as in "man") should be something between "ü" and "ah." Such words as "mortal," "deliverance" or "inestimable" afford examples of the occurrence of a short "a" which cannot be pronounced correctly except with care. Care is also needed in such a word as "miracle," which is very often pronounced "mirricle."

With strange perversity, one who says "sinnigog" for "synagogue" (substituting a short "i" sound for the sound of "ă") will often represent a short "i" by "er," saying, *e.g.* "felicerty," "charerty," and "unerty," for "felicity," "charity," and "unity"; or "priverlege" for "privilege," though this word would generally be further ill-treated by being pronounced "priverlidge." (Compare also such a word as "hererticks," in which "er" takes the place of a short "e.") But it is the ending "-ity" that must specially be watched. There are a few speakers here and there, of the affected sort, who put the short sound of "a" (as in "man") in the place of the short "i" or "y." "Holă" for "holy" is not unknown.

Short "o" is not always well managed. Particularly in final syllables it is either exaggerated or allowed to degenerate into "ü"—*e.g.* "kingdom" becomes "kingDOM" or "kingdum." Occasionally short "o" hardens almost into "ah," as in "Gahspel"

for "Gospel"; and some speakers represent it now and then by "aw," as in "awfer" for "offer."

4. INITIAL VOWELS

No vowels are quite easy. Those which are the initial letters of words, particularly when the words begin sentences, are specially difficult. When a prayer, or even a sentence in a prayer, begins with a word whose first letter is a vowel, the priest must have his lips and other organs of speech absolutely ready for the vowel before he utters a sound. If the lips are, as it were, unfolded as the vowel sound is being produced the strangest consonantal effects are produced, and the word which should begin with a clear vowel sound begins instead with a string of mixed consonants. "M'n'yamen" is a familiar rendering of "Amen"; but "m," "n," "ng," "y," and sometimes "d" are all gratuitously prefixed to words which begin with vowels. Any one who will say over to himself such prayer-openings as "Our Father," "Almighty God," and "O Lord," deliberately putting "m," "n," "ng," "y," "m'n'y" and "d" before each of them, one after the other, will probably recognise sounds that he has heard in church. He will also discover, if he is observant, what are the positions of the organs of speech—*i.e.* the special positions of unreadiness for a vowel sound—which lead to the formation of such undesirable consonantal prefixes.

5. CONSONANTS

If vowels are the bodies consonants are the distinguishing features of words. However well

the vowels are pronounced, if care is not given to the consonants the words are featureless and unrecognisable. "Unfer who no sees are he" has been heard for "and from whom no secrets are hid"; though there is not a great deal wrong with the vowels, yet just because the consonants are slighted the words are entirely meaningless. Or again, many monosyllables having short "a" for their "body" may be thought of; they all sound alike to the man at the back of the church if the priest is not clear in the pronunciation of his consonants; only the context, or familiarity with a passage, can tell the worshipper whether "man," "had," "that" or one of many other similar sounds is being said. Many absurdities may result from neglect of the consonants: "keep your hearts and mine" has puzzled some young people who had never seen the Eucharistic Blessing in print.

All the consonants present difficulties when they occur at the end of words,—the labials "p," "b," "m," "f," and "v," and four dentals ("t," "d," "n," and "l") because they involve a closing or partial closing of the organs of speech; and the gutturals "k," "g," and "ng" because a definite physical effort is required to complete them.¹ "Th" (as in "thine") is not quite easy, but "th" (as in "think"), like the other sibilants "s" and "z," can be easily sounded. From a congregation at prayer the one consonant that may be heard again and again is a sibilant; the sibilants being easy to

¹ Great care is needed with final gutturals lest an extra syllable be added in the attempt to finish them clearly. "For Jesus Christ's say-ka" is no better though it is more conscientious than "For Jesus Christ's say---(ee)".

produce, the tendency is perhaps rather to exaggerate than to neglect them.

But it is in combination with other consonants that the consonants are most difficult. Two consonants of the same class are a difficult sequence—*e.g.* “followed_too much,” “send_down . . . the healthful spirit,” “make_clean our hearts,” “speak_good of his Name,” “for his_sake,” “be pleased_to,” this last example being particularly difficult because there is a sequence of two hard dentals after the sibilant dental with no vowel sound (unless “-ed” is treated as a syllable) to separate them. A labial does not always easily follow a dental—*e.g.* “most_merciful,” “dost_promise,” “command_ment”: the dental is liable to be omitted. Again, it is not quite easy to pronounce properly a “y” or its equivalent at the beginning of a syllable which follows a dental—*e.g.* “*Letchor* light so shine,” “. . . truly and earnestly *repentchoo* of your sins,” “we have piped unto you, *anjee* have not danced,” “*butchee* shall die like men,” “*Renjor* heart and *notchor* garments,” “*bleshyee* the Lord”; compare also “statcher” for “stature,” “isschoo” for “issue,” “subjoo” for “subdue,” in which there should be the sound of the “y” which is not actually one of the letters of the words.

There are no doubt many other difficult sequences; but each priest, if he is on the watch, will best discover his own peculiar difficulties in producing combinations of consonants.

Even the aspirate “h” sometimes suffers, particularly when it follows closely a short syllable which is also aspirated—*e.g.* “who hast,” which is frequently

rendered "who ust"; or "he hath visited," rendered "he uth visited"—or when it follows a "stop" or explosive consonant—*e.g.* "and hath given power," "right hand," "except he be regenerate," "make haste to help." However, if the respect commonly shown to the aspirate were shown to all the other consonants, there would be nothing much to complain of in the priest's treatment of consonants; and there is no good reason why an educated man should be horrified at the thought of habitually "dropping his aitches" and should yet feel no horror though he shows scant respect for all the rest of the consonants.

6. FINAL SYLLABLES

The tendency of English-speaking people is to make one vowel in a word dominant and to let the rest go. If an Englishman, unused to public speaking, read the above sentence, in his ordinary speaking voice, to a gathering of people, it is probable that most of his "hearers" would only hear, "Ten ving spee pee smay one vah wer dom'net resgo." Perhaps this habit of neglecting all vowels but one in a word accounts for the difficulty which some foreigners experience in understanding conversational English though they have a thorough book-knowledge of the language. "Capt'n" cannot but be a difficulty to the Frenchman who habitually pronounces every syllable of "capitaine." And the priest's wholesale abolition of all but the dominating vowels creates difficulties for his congregation. How many times during the war were congregations bidden to pray for our "solj-s and sail-s, for the sickun woundy, and for the anksh and maw-s"? When they heard that bidding they

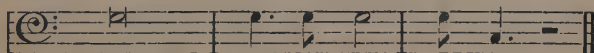
knew that "soldiers and sailors, the sick and wounded, the anxious and the mourners" was what they were intended to understand. It is not very difficult to make an intelligent congregation understand, if it knows more or less what to expect, but care is necessary if the people are to hear. In many instances, especially in sermons, the listener can only understand what a word is meant to be by considering what has gone before, or waiting to see what will follow. The English custom being to accent a word as near to the beginning as possible, later syllables are often quite inaudible at any distance; they are just imaginable, or at best audible by suggestion, to people not far from the speaker.

Most people sing to some extent in public speech, even when they are trying to talk naturally. The effort to increase the volume of sound above the normal leads to a raising of the tones of the voice and to speech on a musical curve¹ (of fairly constant form for each individual), which a musician could trace as the speech or reading proceeds. With care this method ensures the vocalising of every syllable; even the syllables which would be almost inaudible in conversational speech are quite definitely sung; so they are heard, provided that a weak syllable is not lost in the reverberations of a strong syllable which has immediately preceded it—e.g. over-accentuation may lead to such absurdities and irreverences as "Thou DIDST abhor the Virgin's womb," "He hath filled the HUN with good things," "Hear my prayer, O God: and

¹ For a most interesting and illuminating treatment of intonation curves, see Daniel Jones, *The Pronunciation of English* (Cambridge University Press), pp. 60 to 64.

HIDE thyself from my petition," "HOLD thy tongue, O God, KEEP still silence : REFRAIN thyself, O God," which have all been heard.

There is one point at which nearly all break down very frequently, some almost invariably : the final syllable of a phrase or sentence—unless, as rarely occurs, it is accented—is simply lost. The speaker, in three senses of the word, drops his voice : he drops in pitch, which is natural and right ; he drops in respect of the volume of sound, which is natural and wrong ; and all the musical quality is dropped at the same moment, which destroys the syllable's last chance of being heard. The final syllable may be *said*, but following upon much that has been more or less *sung*, and that in a loud tone, it has no chance of being heard. Merbecke's musical setting to "Christ Jesus came into the world to save sinners" is a faithful reproduction of the average man's way of saying the words :—



Christ Jesus . . . world to save sin - ners.

There is the characteristic monotone, ending with a large drop on the final syllable, which is entirely lost in speech, but, if it were sung instead of being spoken without any of the resonance derived from a right use of the chest, would not be lost.

By whatever method the priest seeks to carry out his intention it is essential that he should resolve to pronounce every smallest syllable, and the last syllable of every phrase and sentence must always be his special care. A man who is careful about his final syllables will never be careless about

the others, for he has to keep his will constantly in use, and such mental alacrity in one direction should be a guarantee against laxity in other similar directions.

7. THE NAMES AND TITLES OF THE DEITY

The priest cannot watch too closely his pronunciation of the Divine Names and his way of saying familiar phrases in which they occur.

GOD is not by any means always pronounced correctly. For the short "o" other vowels are substituted—e.g. "ü" (or almost "ä"), "ah," and occasionally, even by educated people, "aw." Any affectation in the pronunciation of this Name is painful to those who hear it.

ALMIGHTY, when it is the first word of a prayer is sometimes pronounced "AWL-matty," the first syllable being much dragged out. Very often the "l" is altogether lost. Sometimes one hears "Aw-il," which practically amounts to "oil."

FATHER. Care has to be taken lest the least trace of an "ah" sound appear in the second syllable.

SON. A word approximating very nearly to "san" is sometimes heard.

JESUS. The two syllables should be of the same length. Some priests prolong the first over much; others make it far too short, saying a short "i" in place of the long "e."

CHRIST. A correct vowel sound is essential; but "ay" is very often substituted for it, and sometimes the "ah" element of "ī" (= "ah-ee") is allowed to be too dominant.

LORD. When this is the last word of a prayer, the

final "d" is often exaggerated, being rendered "da"; again, it is often allowed to degenerate almost to "n." For the pronunciation of the vowel see page 15.

SAVIOUR. The last syllable should not be pronounced in the same way as the last syllable of "Redeemer." There is a distinct difference, which should be marked though it must not be exaggerated.

THROUGH JESUS CHRIST OUR LORD. Some priests form the habit of saying this familiar prayer-ending with great prolongation of the vowel sounds in "through," "Christ," and "Lord"; and the congregation time after time hears something like "throw Jissus Chray star law," which is equally regrettable whether it be seen in print or heard from the lips of the priest. A simple, natural, unaffected way of saying these words should be found and preserved at the cost of any effort.

8. MISCELLANEOUS

The right speed should be found for each individual and for each church in which he ministers. A speed that is right for a small church will be too great for a large building; but a man who is accustomed to large churches will often be found to be intolerably slow when he reads or preaches in a small church. A priest who enunciates really clearly can obviously afford to speak more quickly than one whose speech is not so clear. But it is always well to speak more slowly to uneducated people than to those whose minds have been trained to some agility of apprehension.

All exaggeration, whether of emphasis or of

enunciation, should be most carefully avoided. A priest who "mouths" is not heard better than one who speaks naturally but with care; and all exaggeration attracts attention more to the speaker than to the words that are spoken, and is therefore bad for the worshippers. Exaggeration of final consonants, by adding a final syllable (" -er " or " -a ") to them, is very often met; so is the rolling of " r "—*e.g.* " urrupent " for " repent," or a word approximating to " irreverence " for " reverence " Exaggeration of emphasis annoys thoughtful people in the congregation, for it savours of didacticism. Undue prolongation of particular syllables is a bad and common fault: it sometimes gives emphasis where none is required.

Care is occasionally needed in dividing a word into its several syllables, to keep each syllable whole and undivided. This is particularly true of prepositional prefixes, especially the compounds of " ob," *e.g.* " oblation," " offences," " occasion," " oppression," which are sometimes pronounced " ō-blation," " ō-fences," " ō-casion," and " ō-pres-sion "; but other prepositional prefixes may be wrongly divided, *e.g.* " press-erve " for " pre-serve," " ä-cording " for " ac-cording," " ä-saults " for " as-saults," or " Ēclesiastes " for " Ec-clesiastes." But the danger is not confined to such prefixes: verb roots and inseparable particles go wrong now and then—*e.g.* " spea-keth " for " speak-eth," " sin-geth " for " sing-eth," " dō-minion " for " dom-inion," " pō-zess " for " pos-sess." Again, in strictness, care should be taken not to divide such a word as " right "

“righteous,” making the word “righteous” (more often, “ry-chus,”) instead of “righteous.”

Elisions should not, in public speaking, be allowed to become too prominent; and they must be rigidly eschewed between words which end with sounds that are really incapable of elision without the insertion of an extra letter; e.g. “walk in the *law-rof* the Lord,” “stand in *awe-rand* sin not,” “*Judah-ris* my law-giver,” and “Deburrurrose” (an interpretation of which may be found by the curious in Judges v. 7), are not permissible, though they are of a type that is often heard, as “the *idea-rof* doing something or other” is in common speech. Again, in the Baptismal Service an “r” is sometimes added to the pronunciation of the name of Noah (who is quite often called “Naw”), and the priest speaks of “*Naw-rand* his family in the ark.”

Difficulty now and then arises when there is a sequence of similar sounds, such as occurs in the first three syllables of “*in an acceptable time*”: in the first two syllables the repetition of the “n” with only a short vowel between them is not easy; in the second and third syllables the difficulty is probably caused by the occurrence in rapid succession of short “a” twice, separated by “n” only. Other examples may be found in “for the which I *am an ambassador* in bonds” (short “a” five times, and the similar sounds of “m” and “n”), and “such a success” (from one of the final prayers in the *Ordering of Priests*), in which the “s” and “ch,” as well as the twice sounded short “u,” create a difficulty. Compare also “He casteth forth his ice like morsels.” The only

safe way of reading such awkward combinations or sequences of sounds is to be very deliberate, and to keep each syllable more than ordinarily distinct from its neighbours.

* * * * *

As an example of the way in which mistakes in speech may be massed together in a few syllables, the phrase "truth, unity and concord" (from the Prayer for the Church in the Order of the Holy Communion) may be considered. When this is pronounced "trothyonityuncongor," as it sometimes is, at least five mistakes are made:—(1) Punctuation is ignored; (2) the final consonants of "truth" are transferred to the next word, and the noun becomes an adjective, "true" (or "trō"); (3) three vowels are mispronounced, "u" twice and "a" once; (4) two final consonants, in "and" and "concord" are omitted; and (5) something is borrowed from the second syllable of "concord" and is tacked on to the first, which becomes "cong" instead of "con." (Compare also such a word as "vang-kwished" for "vanquished." In such words the tendency to insert a "g" must be strenuously fought.) Only continual watchfulness can keep the priest from piling mistake on mistake, as in the example just considered, as he reads or speaks in church. Mistakes are like weeds, of wild and luxurious growth; and the more closely one looks for them the more inexhaustible do they seem to be. Weeding has to be done every day.

For a fuller treatment of the art of speech, the reader may be referred to such a book as Hulbert: *Voice Training in Speech and Song* (Clive, University Tutorial Press).

IV

PHRASING

WHEN a man is praying *extempore* there is a quality in his speech which is strange to those who are accustomed to the set forms of the Book of Common Prayer. That quality is freshness and the appearance of reality, which are due in the main to natural phrasing. Good phrasing makes the prayers expressive. There is no need to cultivate expression if care is given to the phrasing.

If the phrasing is to be good—*i.e.* if it is to suit and bring out the meaning of the words said—punctuation cannot be ignored. Most men, especially in singing or intoning, go on with the words as long as their breath lasts, unless they have had some little training in singing; and such singing by lungfuls destroys the meaning of that which is sung. Very many examples of this fault can be found in the Prayer Book, and some will be noticed in later chapters of this book; but two may be given here. In the General Thanksgiving, "Almighty God Father of all mercies, | we thine unworthy servants do give thee most humble and hearty thanks | for all thy goodness and loving kindness to us and to all men" represents a natural apportioning of the breath to the words that have to be said. A shallow, quick breath is taken after

“mercies,” and there is no power to carry on the words beyond “thanks” without another breath, for which a long pause—as the speaker is quite breathless—is often made. Such a division of the words splits the sentence to the destruction of the sense: “thanks-for-all-thy-goodness” are words necessarily linked together by their meaning. A way out of the difficulty of saying this part of the Thanksgiving is to take a good, deep breath after “mercies,” for at this point the address ends, and to say on this breath all the words down to “kindness,” if not to “men”; by such an apportioning of the breath the phrasing is greatly improved. (In the address a half breath may be taken after “God.” If this is done, “Almighty Godfather of all mercies” will not be said.) Another example may be given from the Litany. In preparation for the first words of the prayer preceding the Prayer of St Chrysostom the priest is able to draw in a good supply of breath, for he has had a momentary rest while the people have been singing. In pride of full lungs, unless he thinks about phrasing, he will often say, “We humbly beseech thee O Father mercifully to look upon our infirmities and for the glory of thy Name” (then a long pause for refilling the exhausted lungs), “turn from us all those evils . . .” which destroys the meaning of the words. Full lungs may lead, very often do lead, to a disregard of punctuation; empty lungs (which may be avoided by a judicious use of half and full breaths), cause disconnection where connection is essential to the meaning of the prayers. The breathing must be controlled if the punctua-

tion is to be observed, and without due regard to punctuation the priest cannot make the prayers real and living. Such words as "safetyonneranwelfare" (for "safety, honour and welfare"), and "truthunity-anconcor" (for "truth, unity and concord") can only be meaningless. As these phrases are generally said, the first noun of each appears to become an adjective or to have an adjectival force—as "safety honour" (compare "safety razor"), and "true thunity," whatever "thunity" may be; and the cumulative effect of these sets of three nouns, which was in the minds of the authors of the prayers, is utterly lost.

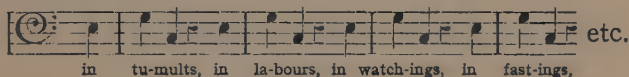
Similarly, words which are not separated by stops must, none the less, be kept each as a complete whole. "O God may clean" (or "make lean") "our hearts within us," "doort thee sprezun" ("do at this present"), "Give peace in our tigh mo Lord," and "all the tinthummies" ("all that in them is") are examples of the kind of coalescence between separate words which is often heard, and should be most carefully avoided. Jerkiness, the opposite fault, is quite as bad, but it less commonly met. Distinctness is all that is desirable.

Observance of grammatical connections is also necessary to good phrasing. Grammatical connections are often broken, as has just been noted, by faulty breathing; but other disconnections occur which cannot be explained by the difficulty of adapting the lung capacity to the words to be said. The most frequent example of this kind of wrong phrasing is to be found in the whole group

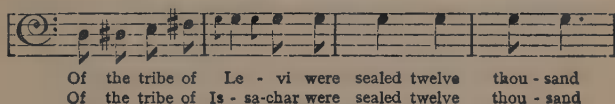
of sentences in the Prayer Book in which an adverb or its equivalent precedes the verb which it modifies. In colloquial English the adverb often follows its verb; in Prayer Book English its characteristic position is before the verb. (See *e.g.* the Collect of St Peter's Day.) In Prayer Book English as it is rendered in church the adverb is quite as often as not connected with a verb which it was never intended to modify—*e.g.* “whose-nature-and-property-is-ever to-have-mercy,” but God's nature is to have mercy always, “ever-to-have-mercy”; “we-humbly-beseech-thee-most-mercifully to-accept-our-alms,” but we do not beseech mercifully; “who-hast-given-us-grace . . . with-one-accord . . . to make our . . . supplications,” but we make our “supplications with one accord.” Sometimes an adverbial phrase is left high and dry, having no apparent connection with anything before or after it—*e.g.* “according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion” is generally so said that the obvious dependence of “in remembrance” upon “institution” is entirely missed. The priest will find many such connections to be made in every service that he takes.

One other source of error in phrasing deserves to be mentioned though it does not often arise. It sometimes happens that there is a long sequence of similar phrases, as, for example, in the Epistles appointed for the First Sunday in Lent and for All Saints' Day. Unless they are very carefully read, these lections, partaking as they do of the nature of catalogues, are very dull and uninteresting.

The following are typical of the lifeless renderings which make such passages wearisome to the congregation :—



and



The difficulty of reading in an interesting way a long series of similar sentences or phrases may to some extent be overcome by grouping the phrases or sentences in threes or fours, and taking each group in one breath. (Even this will hardly make the passage Rev. vii. 5-8 interesting, though it may take the edge off its monotony.) An ever varying intonation must also be provided for the various groups. Two consecutive groups should neither begin nor end both on the same notes, *i.e.* the intonation curves should be of ever-varying forms. (See note, page 22.) If one group begins on a low note and has at the start an upward tendency, that which follows may well begin on a higher note, and tend gradually to fall to the neighbourhood of the lower note on which it will finish. This is not to suggest that the words should be recognisably sung, but that the natural upward and downward fluctuations of the speaking voice should be controlled and used to good purpose, and with judicious variation.

V

EMPHASIS

A RIGHT use of emphasis, no less than careful phrasing, gives meaning to that which the priest says or reads. It helps the congregation also to feel that there is reality in what they hear. If the congregation is to receive the most that the priest can offer in the service of his lips, emphasis must never become stereotyped; it can only safely be an inevitable and spontaneous result of thought at the time of speaking. Indeed, if the priest can pray and read as if the words were of his own choosing—if he can put himself into the position of the writer of the words—the emphasis will give him no difficulty as a rule. He will find that some words *must* be emphasised, and, if the construction of the sentences is not obscure, he will quite naturally put just the right amount of emphasis on the words which require it.

Emphasis generally consists in a very slight differentiation in tone value: a word requiring emphasis is not necessarily said more noisily than its neighbours; it is said, rather, in a different tone of voice from that which is used for the other words; or it may be separated from them by short pauses which isolate the word to be brought into prominence; or occasionally the accent is moved

from its usual position to another in the word. At times the emphasis must be so restrained as to be almost imperceptible, and at no time must it be allowed to dominate speech.

A common fault is to emphasise final words, or to accent final syllables, simply because they are final, and being final are in danger of being neglected. (Notice, for example, the way in which an average choir sings the Lord's Prayer, with exaggerated stress on the final syllables of the several clauses.) The priest should try to find the happy mean between neglect and exaggeration. Emphasis should bring out, and should never be allowed to obscure, the force of words and sentences.

Another type of false emphasis is that which is sometimes given to one or other of two words (or to the consonant joining them) which are used in the Prayer Book to express a single thought, or two thoughts so very nearly akin as to be almost indistinguishable one from the other. In such phrases as "declare and pronounce," "Absolution and Remission," "pardoneth and absolveth," which are found in the Absolution at Morning and Evening Prayer, and in many other similar phrases throughout the Book, the compilers used the two words apparently with the object of making the meaning clear both to those whose speech was normally "classical" and to those whose words were in the main of more "modern" origin. Very often, but not invariably, they linked together a word derived from the Latin and one of Anglo-Saxon origin; and, in reading to-day phrases in

which this device is used the priest should emphasise neither of the two connected words; or, if emphasis is desirable to show the connection of thought with other parts of the sentence, he should emphasise either both words or that one of the two which the congregation is the more likely to understand and to have in common use. His use of emphasis should, at the least, never suggest an antithesis between them.

It is not possible to say which parts of speech should and which should not be emphasised, for each will receive some stress in its turn. It is not often that a preposition or a conjunction¹ will bear emphasis, for the stronger antitheses will generally be found, not between two prepositions or two conjunctions, but between the verbs or nouns, or sometimes adjectives, which such words link together. Even "but" need not as a rule be emphasised, although it introduces a change of thought, for the change is embodied rather in the difference between the words which are joined than in the conjunction which joins them. However, no rule without exception can be laid down—*e.g.* in the words "*in thee and for thee*" (from the first of the Collects for the King at the Holy Communion), the prepositions alone contain the antithesis, and therefore must be stressed.

There is a type of sentence occurring very

¹ Possibly some emphasis on "and" is useful when the conjunction has more than its usual force, *e.g.* "Though I speak with the tongues of men *and* (even) of *angels* . . .," but the value of such emphasis may be disputed. See the last paragraph of this chapter.

frequently in the Prayer Book in which judicious emphasis is a great help to the understanding. Time after time some general condition or promise is stated, or a prayer of a general sort is made, and from the general the particular develops—*e.g.* in the Absolution at Morning and Evening Prayer the priest declares God's general pardon of *all* penitent sinners, and then proceeds to say "let us beseech him to grant *us* true repentance"; similarly in the Prayer for the Church, at the Holy Communion, after prayer for *all* Christian Kings we pray for *our* King in particular. Sometimes the order is reversed, the general following and embracing the particular—*e.g.* in the Prayer for the Royal Family, after prayer for the Queen, the Queen Mother, and the Prince of Wales, we pray for *all* the (remaining members of the) Royal Family. Much of the point of our petitions is lost if attention is not paid to the frequent examples of this liturgical device.

Again, to such adjectives as "all," "every," or their opposites "no," "not any," emphasis should often be given rather than to the nouns which they qualify—*e.g.* "*all* sorts and conditions of men," the sense being "all men"; "*all* the days of our life," *i.e.* "all our life," for there is no antithesis between days and nights such as emphasis on "days" suggests; "*all* the corners of the earth," *i.e.* "all the earth": there is no need to bring the corners into prominence; "*no* manner of work," meaning simply "no work"; "neither run into *any* kind of danger," in which emphasis on "kind" is absurd. In

general, an adjective which is all-inclusive or all-exclusive should often receive an emphasis which the crookedness of human nature frequently causes the priest to reserve for a practically non-significant noun when he is reading other men's words.

It is necessary to be on one's guard against emphasis which seems, on the surface, to be obvious, but which does not bring out the real meaning of the sentence in which it occurs. An example is found in "mystical union" in the *Solemnization of Matrimony* (page 126). Another occurs in Mark ix. 26, "insomuch that many said, He is dead," as it is generally read; but there is no record of any argument—"He is *dead*"—"No, he is not"—"I tell you he *is*"; only the first horror-stricken exclamation is recorded—"He is *dead*." In at least two passages of the Bible a copulative is commonly given an emphasis which would seem to be required rather on the word which follows it:—"God said, Let there be light: and there *was* light," "In the beginning was the Word . . . and the Word *was* God." It is open to question whether a better reading would not be ". . . and there *was light*," ". . . and the Word *was God*."

A convention which commends itself to some but is not likely to find favour with all is to emphasise a word in the hope of indicating that it has some meaning other than that which appears on the surface—e.g. "*by* Whom all things were made," "lovest thou me? . . . Thou knowest that I *love* thee." "A little while and ye shall

not see me ; and again, a little while and ye shall *see* me." Such emphasis is rather a means of reminding the hearers of a difference than of suggesting the difference and making it clear. It is perhaps satisfying to the reader who thinks of the original words, and a little annoying to the uninformed hearer who cannot understand what the reader is trying to teach him.

VI

MORNING AND EVENING PRAYER

THE INTRODUCTORY SENTENCES

It is a pity, when so wide a choice is given, that a priest should form the habit of using only one or two of these sentences all the year round, never saying some that might well be said. For general use he has a choice among five at least: "When the wicked man," "O Lord, correct me," "I will arise," "Enter not into judgment," and "If we say that we have no sin." "Repent ye; for the Kingdom of heaven is at hand" is perhaps specially appropriate during Advent, as "Rend your heart" (not "hearts") is during Lent. During any penitential season "I acknowledge my transgression" and the two sentences which follow it are suitable. "To the Lord our God" will generally be used at festivals.

Points of emphasis are: 1. . . . *turneth* . . . ;
2. . . . *my transgressions, and my sin*; 3. . . . *my sins, . . . mine iniquities*; 4. . . . *broken . . . broken . . . contrite*; 5. *Rend your heart, and not your garments, and turn . . . for he is gracious and merciful . . . and of great kindness, and repenteth him . . .*;
6. . . . *belong mercies and forgivenesses, though we have rebelled . . . neither have we obeyed . . .*;

7. . . . *correct* me, but with *judgment*; not in thine *anger* . . . ; 8. *Repent* ye . . . ; 9. I will *arise* . . . and . . . say . . . I have *sinned* ("against heaven, and before thee" should be kept together, a distinct pause being made after "sinned"); 10. Enter not into *judgment*. . . . *no* man living (not "no man *living*" as if death removed the fear of judgment) be *justified*; 11. If we say that we have *no* sin, we *deceive* ourselves, . . . but if we *confess* . . . he is faithful and just to *forgive* . . . and to *cleanse*.

THE EXHORTATION

Whether the Exhortation is said or sung its structure as a reasoned whole should be borne in mind and should not be obscured by a careless delivery. The Exhortation falls into three sections, separated from one another by full stops. First, appeal is made to the general teaching of Scripture on the need of honest confession and on the hope which is held out of forgiveness by God's mercy. (The priest will therefore emphasise "sundry," "confess," and "forgiveness.") Then follows an application of what has gone before; though confession is at *all* times obligatory it is more especially so when we meet with the object of worshipping, learning of God, and praying to Him. (Emphasis is on "all" and "chiefly," and something is gained if a certain prominence can be given to the significant words in the clauses relating to thanksgiving, praising, learning, and petition.) The Exhortation ends with a particular application to the congregation

which the priest is addressing: emphasis will, therefore, be on "you."

" . . . SAYING AFTER ME."

It is not quite certain how these words are to be interpreted. In days when many members of the congregation were illiterate it would certainly have been reasonable to see in the words a direction that the Confession was to be said, clause by clause, by the priest and people alternately, the people being "taught of the Priest" each separate clause. But it would not be easy to justify to-day such an unnatural and cumbrous way of saying the Confession, for very nearly all the worshippers in an average congregation can read. Neither is it easy to justify the practice which some of the clergy follow of starting each clause after the first while the congregation is saying the last two or three syllables of the previous clause. Such a practice suggests to some minds a verbal race which the priest appears to be determined to win, and is likely to win though the breathless congregation tries hard to keep pace with him.

The letter of the direction, and no doubt its spirit too, is obeyed if the priest says the whole of the first clause—"Almighty and most merciful Father," which is very much better than "Almighty"—alone, and allows the congregation to say it after him, and then to say the rest of the Confession with him. When a congregation knows its parson it will not be necessary for him to begin each clause even so much as a single syllable ahead

of the other worshippers. But some would prefer that the priest should begin each clause just ahead of the people (but not while they are saying part of the clause before), to give them a lead; he should then so time his speech that the congregation may be with him, and keep with him, after the first syllable or two of every clause.

It will be noticed that, throughout the Prayer Book, capital letters are used much more freely in those parts which are to be said by the priest and people together than in parts to be said by the priest alone. (See *e.g.* the Lord's Prayer, and the Creeds, and the Confession at the Holy Communion.) The capitals will be found to be a good guide, on the whole, to the division of the prayers or Creeds into breath-groups. They appear to have been used with the object of keeping the priest and people together. They certainly do not indicate that a change of voice or any other kind of emphasis is necessarily to be made at the words which begin with capital letters.

The lack of such a free use of capitals in the General Thanksgiving and the Thanksgiving in the Publick Baptism of Infants appears to be an indication, among others that will be noted later, that these Thanksgivings are not to be said by the people with the Priest.

THE GENERAL CONFESSION

The priest should have a voice in determining how the Confession shall be said or sung by the choir of the church for which he is responsible.

The Confession, as an act of penitence, is often spoilt by being gabbled through in a loud, un-humble voice. It is as often spoilt by failure to emphasise the important words, the emphasis being transferred to words which ought not to stand out prominently. In the first sentence "lost" is generally, and quite unnecessarily, made a principal word. Since it is a characteristic of all sheep, whether lost or not, to err¹ and stray, the meaning of the sentence is best brought out by putting the stress on "sheep." Yet "loss-ship" is generally heard.

In the first section of the Confession, that in which we confess our shortcomings, an attempt should be made, by careful attention to punctuation no less than by intelligent emphasis, to lead the congregation to realise that there are many ways in which we have to admit that we sin—by aimlessness like that of the sheep, by impulsive yielding to the temptation of the moment (following *too much*—not *t'much*—the devices of our hearts), by deliberate offences against the known will of God, by sins of omission (leaving *undone* those things which we ought to have *done*) as well as by sins of commission (*doing* the things which we ought *not* to have done). We end our Confession with the admission that our spiritual condition is thoroughly unsound: there is *no* health in us. (The

¹ Even if the final "-ed" is pronounced as a separate syllable (see page 16, *note*), the true pronunciation of the first syllable, "err," must not be set aside. A large number of clergy say "ě-red" for "erred." Similarly, some make "erring" an un-aspirated "herring."

customary emphasis on "there" is absurd and meaningless. We are not pointing to a particular spot and saying, "*there, in that place, is no health in us.*")

Then follows the prayer for forgiveness—for mercy, for remission of the punishment that is due, for restoration to a state of spiritual health—all based on an appeal to the promises of God through our Lord.

The Confession ends with a prayer (which embodies also a resolve) that, sinful though the *past* has been, we may *hereafter* live as we ought.

THE ABSOLUTION

When the service is sung it is perhaps permissible to rise a major third, rather than a minor third, for the Absolution. The major third is a brighter interval than the minor third, which is here customary, and so it may be fitly used to mark the end of a penitential section of the service. Moreover, it is often *necessary* to take a larger interval than the minor third to make up for loss of pitch during the singing of the Confession.

The Absolution can be said in such a way as to be full of meaning to those who hear it; or it may be so said as to make no impression whatever upon their minds.

First is the statement that God does not desire the *death* of a sinner, but rather that he should *turn* and *live*; this is followed by the reminder that God has given to His ministers authority to declare that He forgives *all* who are penitent and believing. On this first section of the Absolution

is based the second: "Let us beseech Him to grant *us*" (recalling the general forgiveness promised to all believing penitents) "true repentance, and His Holy Spirit," that what we do "*at this present*" may please Him, that the "*rest of our life*" (in this world) "may be pure and holy, so that *at the last*" (in the world to come) "we may come to His eternal joy."

THE LORD'S PRAYER

Perhaps it is the frequency with which this prayer is said that causes it to be said only rarely in a way which reveals much understanding of its meaning.

Far too much is generally made of the first word, which is often extended painfully into the atrocious disyllable "ow-wer," which is, to all intents and purposes, a contraction of a trisyllable "ah-oo-wer." [The opposite error of saying "Ah Fahthah" must be avoided. The true pronunciation of "our" may be arrived at if the word be thought of as "ah-oo-er," in which the "oo" sound must follow the "ah" very quickly, giving the diphthong "ow" which in turn has to be followed by "er" (without any trace at all of a "w"), the three vowel sounds coalescing into one syllable.] The important word in the address is "Father," since it is on the fatherhood of God that our appeal to Him rests. The first prayer-section embodies petitions touching God's *Name*, His *Kingdom*, and His *Will*. These three nouns are, therefore, the words to be emphasised. But nearly every choir and congregation makes a very

great deal of "Thy," and the important nouns are hardly heard at all.

Unless it can be shewn that the comma after "done" is in its wrong place, a slight pause should be made before saying "in earth as it is in heaven." Such a pause makes the words which follow it refer back to all the three petitions with which the Prayer begins, and so gives prominence to the desire (which is surely intended to be kept in the foreground), that the conditions of reverence and obedience to the Father-King which are perfectly found in heaven may be reproduced on earth.

The second section of the Prayer is more easy to say than the first; the punctuation and emphasis follow the natural rhythm of the words—with this exception, that we pray to be forgiven "*our* trespasses as *we* forgive them that trespass against *us*." The very frequently heard emphasis on "trespasses" is out of place: the idea of something in the nature of a trespass is contained in the simple plea for forgiveness, and it needs no further prominence. It need be said only to very few that the pronunciation "trespahses" which some priests affect cannot but be an annoyance to all who hear it.

Some may find that a judicious use of emphasis in the Doxology amounts to a confession that those things for which we pray in the first three petitions are God's right and due by reason of His Godhead.

The priest will often have to remind himself that the saying of the Lord's Prayer at this point is not to be regarded as an opportunity for him to give his voice a rest. He is directed to say it "with

an audible voice," and he cannot delegate to the choir and congregation his responsibility.

NOTE ON THE USE OF THE DOXOLOGY AFTER THE LORD'S PRAYER

It has often been pointed out that the custom of the Prayer Book is to add the Doxology when the Prayer is used in a praise-section of a service, and to stop at the word "evil" when it occurs in a penitential section. There are exceptions to this rule—*e.g.* the thanksgiving *Paternoster* in the *Ministration of Publick Baptism of Infants* lacks a doxology, which is, however, printed at the end of the Prayer in the Churching of Women though the Prayer is preceded by the Lesser Litany. But clergymen who use the Lord's Prayer either in family worship, or in services of their own arranging, will be following Prayer Book lines if they avoid the use of the Doxology when the Prayer follows the Lesser Litany, or is for any other reason clearly not said with the intention of thanksgiving.

VERSICLES AND RESPONSES

At this point the priest is liable to begin to sing very badly. After singing the Absolution and the Lord's Prayer on a note in his upper register, he will probably be throaty, unless he is carefully on his guard, when he has to sing—and to sing rather vigorously—on a note a fifth lower than that to which his voice has just become accustomed.

As the first versicle is generally sung, the emphasis is on "Lord," "thou," and "lips." But the whole

gist of the prayer is contained in its second and third words—"Lord, open"—and the sense would be best brought out by singing



O, Lord, o-pen thou our lips.

In this arrangement "Lord" has its proper prominence, and the first syllable of "open" is strong since it comes on the third beat of the almost inevitable bar. There is no reason for giving long notes to "thou" or "our," or even to "lips," which many priests habitually render "lee-e-e-eepsa."

The priest would do good service by seeing that his choir pronounces in full the word "shall" in the first response. Choirs generally sing "And our mouth sh' shew forth thy praise" or omit altogether every trace of the "shall." Emphasis on "forth" in this response seems to be musically unavoidable in the accepted setting, though it is quite pointless. (Compare "that we shew forth thy praise, not only with our lips" . . . in the General Thanksgiving, where emphasis on "forth" is not tolerable.)

A suggestion for the second versicle is



O, God, make speed to save us.

which puts the important syllables in the strong positions, and keeps "us" where it should be, in a weak position.

The rubric "*Here all standing up . . .*" is commonly disregarded. The thoughtful priest,

who considers the needs of the congregation before his own, will remember that it is much more easy for him than it is for a member of the congregation to stand up quickly; and it does not make for reverence if the priest begins to sing the *Gloria* while the congregation is still struggling to its feet. There may be a demand for short services, but there is no need to economise in seconds.

For some reason, possibly a feeling that it is rhythmically necessary, many priests have formed the habit of making very much of the little word "and" in the *Gloria*. "Glory," "Father," "Son," and "Holy Ghost" appear to be the only words which call for any sort of emphasis in the first half of the *Gloria*.

Similarly many priests in the next versicle, make far too much of "ye"—a word which is not even necessary to the sense: "Praise (ye) the Lord.

THE VENITE

The musical settings of the *Venite* are stereotyped and cannot well be varied.

But, at a service at which there is no music, the priest can do something to help his fellow-worshippers to worship intelligently as they recite this Psalm with him.

Since the *Venite* comes as a response to a call to praise, "sing," "rejoice," "thanksgiving," and "glad" are words which should be emphasised.

A little consideration of the significance of the words would prevent a priest from saying, as so many do, in verse 3, "all the *corners* of the earth,"

“corners” being to all intents and purposes a superfluous word. (See page 37.)

THE GLORIA PATRI

The general custom of the Prayer Book in directing the use of the *Gloria* is to prefix *Answer* to the second half. This appears to indicate that the compilers intended the priest to say the first part himself and to leave the second to the congregation.

THE PSALMS

The subject of the phrasing and emphasis of the Psalms is one which requires a volume to itself. Until such a work, written by one with a knowledge of Hebrew, makes its appearance, the priest must fall back on his own intelligent appreciation of the meaning of the words that he reads in the liturgical use of the Psalms. At least, the monotonous gabble should be avoided which is far too often heard, and which buries out of sight the many jewels contained in the finest religious poems that have ever been written.

Probably there are people in almost every congregation who have difficulty with Roman numerals. For their sake the priest, in announcing Proper or special Psalms one by one, might well give an indication of the place in the Psalter where each may be found; and the more precise the indication is the better will these people be pleased—*e.g.* “Psalm 45, the second of the morning Psalms for the *ninth* day,” “*ninth*” being the most important word after the first two.

THE LESSONS

Let the reader bear in mind that he is directed to read "distinctly with an audible voice," and, to keep himself up to the mark in this most important matter, let him often remind himself that the reading of the Lessons in church may stand for very much, or be without any influence whatever, in the lives of those to whom he reads. The practice of Bible reading at home appears to be on the wane; most church-goers do not attend divine service more than once a week; and very many come only just now and then. The reader, then, must ever remember that many of those who listen to him never read, and seldom hear, the Bible. It is his privilege to offer spiritual food to those who, whether they know it or not, are hungering for it. And many do know that they are hungering, and go away disappointed because they have received nothing. The reader has a great opportunity and a great responsibility. "If his son ask bread, will he give him a stone?"

With the word "Lesson," though it be a corruption of "Lecture," one associates the idea of teaching and learning. And the priest can hardly teach a lesson which he has not himself learnt. The gain to his hearers is great if he carefully reads and studies beforehand a Lesson which he is to read in church. The congregation is most helped by a reader who can find and give to them the meaning of the selected passages by reading over the original Hebrew or Greek: from the Greek he

will know, for example, when the pronouns require emphasis; the Greek will also make it impossible for him to call St Peter "Seephas," and to mispronounce many other names: but not all can read Hebrew or Greek, and to those who know only their mother-tongue the Revised Version is often a great help in arriving at the meaning of the Bible and in seizing the points which should be brought out in reading.

In reading the Lessons it is most important that the right emphasis, and no more than the right emphasis, should be given. The reader should never copy the actor; but he should on the other hand avoid the opposite danger of falling into the prevailing tendency, which is, in plain language, to be unspeakably dull.

The rubric provides a sensible and straightforward method of announcing the Lesson: "Here beginneth such a Chapter, *or* Verse of such a Chapter, of such a Book." This amounts to a simple rule that, in announcing the Lessons, the reader must work from right to left through the particulars which he finds in the Calendar. Suppose the Lesson is given as John xv. 14. The order of announcement is 14, xv. John—"here beginneth the fourteenth verse of the fifteenth chapter of the Gospel according to St John." Yet how confused does the announcement of a Lesson often prove to be! "Here beginneth the fifteenth chapter of the Gospel according to St John at the fourteenth verse," one sometimes hears, and one knows the statement to be untrue and impossible, for every

chapter begins at its first verse. The less frequently met "here beginneth the fifteenth chapter . . . and the fourteenth verse" has the added demerit of being ungrammatical.

Possibly the rubrical announcement of the Lessons does not make it easy for the members of the congregation to find the place, and follow the Lesson, in their Bibles. The Bishop of St Albans (Dr Jacob), when he was Vicar of Portsea, always made a double announcement, first rubrically, and then in the order in which details are given in the Calendar¹—"here beginneth the fourteenth verse of the fifteenth chapter of the Gospel according to St John. St John, chapter fifteen, verse fourteen"—and it was noticed that the worshippers in large numbers followed the Lessons in their Bibles. The Bishop's practice might well become general, to the great advantage of Church people.

The description of the Books of the Old Testament presents little difficulty if we except *Deuteronomy*, which some, on etymological grounds, call "Deuteronómy," while others call it "Deuterónomy." In favour of the second pronounciation, which is as much more comfortable as it is less correct than the first, the analogy of "astrónomy" may be urged: we should feel ourselves justified in charging with pedantry any one who spoke of "astrónomy." However, analogy does not count for everything in our language, and we enjoy a certain freedom in some questions of pronounciation.

¹ This is also the only order in which one can look out a passage in the Bible: first the book, then the chapter, then the verse.

But in our descriptions of the New Testament Books there is no justification for the liberties which are frequently taken. Nearly every Book of the New Testament is often wrongly described. The "Gospels" first. The Gospel according to St John must not be described as the "Holy Gospel according to St John," for the "Holy Gospel" is a part of the Order of the Holy Communion, and is only a small part of the Gospel story. Nor should the Gospel according to St John be called "St John's Gospel." It is our Lord's Gospel, not St John's. It is the "Gospel of Jesus Christ, the Son of God" (Mark i. 1) "*according to St John*," i.e. as the evangelist recorded it — Ἐυαγγελίον τὸ κατὰ Ἰωάννην, not Ἐυαγγελίον Ἰωάννου. In announcing a Lesson from one of the Books which are loosely described as "Gospels," the reader may with advantage make an almost imperceptible pause after the word "Gospel"—just enough to remind the hearers that there is one Gospel, *the* Gospel, of which four versions are given by the four evangelists.

The translators of the English versions of the Bible have agreed to call the fifth Book of the New Testament "The Acts of the Apostles." We are not, therefore, at liberty to revert to the Greek and call the Book simply "Acts of Apostles" as some extremely accurate minded people would wish. Neither may we say "The Acts of the Holy Apostles." Holy the Apostles unquestionably were, but "holy" is not the only adjective that describes them. They were manly, vigorous,

prayerful, missionary-minded, and so on; and, since we cannot hope completely to describe them by any one adjective, it is best to follow the Bible and call them simply "Apostles" Some people, men in particular, grow very weary of the frequent appearance of "holy" on the lips of the priest. It is a great and valuable word, but like "hero" and many another it suffers from over use.

The Pauline Epistles are perhaps best described as "St Paul's (first or second) Epistle to the . . ." That is admittedly not the biblical description, and one may fairly be accused of inconsistency if one's practice is to announce selections from the Pauline Epistles in this way while one insists that the "Acts" should be given its biblical title. In extenuation of the inconsistency it may be urged that to speak of "The Epistle of Paul the Apostle to the Galatians" is to run the risk of creating a wrong impression, unless there is a distinct pause after "Apostle"; for St Paul was not the Apostle to the Galatians exclusively. His claim was far wider: he was the Apostle to the Gentiles (Rom. xi. 13, etc.) whatever their nationality.

The Epistle to the Hebrews must not be ascribed to St Paul. It is anonymous, and can only be called "the Epistle to the Hebrews." We cannot yet go beyond what Origen said on the question of its authorship.¹

The General Epistles should be so described:

¹ His summary of the problem can probably be found in almost any modern commentary. Courage is lacking to reprint it here.

“Here beginneth the — verse of the — chapter of the (first, second, or third) General Epistle (or Epistle General) of St —.”

It is necessary to add a warning to some readers never to describe the last book of the Bible as “Revelations.” That cannot well be the description of a book whose first word, indicating the scope of the whole, is Ἀποκάλυψις. The Book is “The Revelation of St John the Divine,” in the language of the English translators, “divine” being used in the sense, now becoming obsolete, of “theologian.”

“Here endeth the First (or the Second) Lesson” is a simple statement of fact which has no dramatic force and no sentimental appeal, and which should be made in a matter-of-fact way. There is no need for the absurdly mournful voice, or for the pause after “endeth,” or for emphasis on “first” or “second,” which are affected by many readers.

Similarly there is no need for the *rallentando*, with its portentous solemnity, which is so often met at the end of everything that is said or sung. Choirs that are not well trained almost always drag out the concluding words of a Psalm, Gloria, or Hymn to painful lengths. Some love to linger on the end of every line of every hymn, and the last line of all they stretch out to twice its normal length on a rack which they keep for the torture of music-lovers. With the same sort of disregard for the art of the singer or speaker many priests, in reading the Lessons or preaching, spin out the last five or six words into a series of apparently unrelated

syllables, each standing alone in magnificently meaningless isolation. The congregation knows exactly at what point to wake up and uncross its legs. Making allowances for the size of the buildings in which we speak, we should learn to read much as we speak, in a human and natural way, not putting the brakes on hard just before we have to stop.

* * * * *

The English translation of the Bible presents pitfalls here and there, but they can be avoided by the exercise of a little thought and common-sense ; e.g. " they . . . found Mary-and-Joseph-and-the-babe lying in a manger," but only the Babe was in the manger ; " O fools-and-slow-of-heart to believe," which implies that the hearers were guilty of mere foolish credulity in holding beliefs which, as a fact, they did not hold ; " the-gate-of-the-temple-which-is-called-Beautiful," which does not indicate clearly whether it was the gate or the temple which was called Beautiful ; and " the earth was without-form-and-void," which suggests that the earth was deficient in having no " void."

TE DEUM

The saying of the *Te Deum* presents no special difficulties. The ordinary rules of emphasis have to be observed—e.g. in verse 16 the usual emphasis on "upon" is evidently wrong; and "not," in the second half of the verse, should be given a greater prominence that "didst" can bear. The priest should also satisfy himself that, in verses 5 and 11, which he will ordinarily say alone, he has found the right

pronunciations of "Sabaoth" (Heb. tsebāōth) and "infinite." Many priests say "infinĭt(e)" in their own homes, and "infinĭte" in Church—an annoying piece of ecclesiastical affectation.

A change of tone will naturally be made at verses 14 ("Thou art the King of glory") and 22 ("O Lord, save thy people") at which the hymn divides into its three sections; but the priest cannot mark the division if he is the officiant, since these verses fall to the congregation.

BANNS OF MARRIAGE

The Banns of Marriage are more often published after the Second Lesson than in the Communion Office, and it may be well to consider them here.

The form prescribed (see the *Solemnization of Matrimony*) is, "I publish the Banns of Marriage between N. of — and N. of —. If any of you know cause, or just impediment, why these two persons should not be joined together in holy Matrimony, ye are to declare it. This is the first (*second*, or *third*) time of asking." The ingenuity of many priests has evolved many variants of this form, some of them merely incorrect, others nonsensical. "Any cause, or just impediment," or "any just cause or impediment," or "ought not to be" or "may not be" for "should not be" are comparatively harmless variations from the prescribed form. But to say "this is for the first time of asking," or—when the banns of several couples are being published—"these are the first time of asking" or "these are for the first time of asking" is to say

that which has no meaning, and in the second instance to break a most elementary rule of speech. "These" are the names of people desiring to be married, and in the context can be nothing else. "These" or "this" cannot be *for* anything.

Apparently a large number of the clergy have never troubled to think out the meaning of the form of publication provided in the Prayer Book. The last words in that form are elliptical: "this is the first time of asking" (if any of you know cause, or just impediment . . .), and the words apply just as well to fifty couples as they do to one. "This" can never be varied. "This" is always a time (first, second, or third) of asking a question implied in what has gone before. And "for" can never be inserted.

When there are banns of marriage of several couples to be published the first, second, and third time at one service, a difficulty arises. Unless one is prepared to read the whole form as many times as may be required—and none but the pedant would think of doing this—the order of the form has to be re-arranged, and "if any of you . . ." has to be kept to the end. This is a little unsatisfactory, since one has to say "this is the first (second, or third) time of asking" a question which has *not* been asked or suggested. The intention of the words is, however, well understood, and this counts for a good deal. But nothing can be said in extenuation of the needless monstrosities already noted. A sensible, straightforward form of publication is provided. Why should the priest so alter it that it becomes purely meaningless?

BENEDICTUS

The *Benedictus*, having only two full stops (at the end and between verses 8 and 9) is not easy to say. The priest should be careful not to say any of his verses as if they ended with a full stop ; he should also be on his guard against beginning all his verses on one note, and ending them all on another, a lower note. Such a method of intonation is most wearisome.

It is curious, and from the point of view of laically minded people regrettable, that many priests who habitually speak and preach of " Aybraham " call him " Ahbraham " in the *Benedictus* and *Magnificat*.

In the Prayer Book Lectionary the *Benedictus* is read in the second morning Lesson on March 25, and the second evening Lesson on September 24. It is also read for the Gospel on St John Baptist's Day. In the New Lectionary it is appointed to be read in the second morning Lesson on the Eleventh Sunday after Trinity, and in the second evening Lesson on June 18 and October 15. On these occasions it would not be said as a Canticle.

THE REMAINING CANTICLES

Magnificat and *Nunc Dimittis* seem to be free from serious pitfalls. The Canticles appointed as alternatives at Morning and Evening Prayer, being seldom used, need not be considered in detail here. But it may be well to suggest that the priest should carefully watch his pronunciation of " bless " in the *Benedicite*. The general practice is to say, over and over again, " blesh ye the Lord." ¹ In some of

¹ See page 20.

the later verses of the *Benedicite* there is a tendency to insert "all" in verses in which it has no place—e.g. "O all ye servants of the Lord."

The Canticles occur in the course of Lessons or Psalms as follows :

(1) In the Prayer Book Lectionary and in the daily course of the Psalms, *Magnificat* is in the second morning Lesson on March 25, and the second evening Lesson on September 23; *Nunc Dimittis* is in the second morning Lesson on March 27, and the second evening Lesson on September 26; *Jubilate* and *Cantate* are Psalms for the nineteenth evening, and *Deus Misereatur* is a Psalm for the twelfth evening.

(2) In the New Lectionary and in the list of Psalms recommended for use by the Joint Committee of Convocation the occurrences are:—*Magnificat* in the second evening Lessons for June 17 and October 14; *Nunc Dimittis* in the second evening Lessons for June 20 and October 17; *Jubilate* in the evening Psalms for the Seventeenth Sunday after Trinity; *Cantate* in the Psalms for the evening of the Fourth Sunday in Advent; and *Deus Misereatur* in the morning Psalms for the First Sunday after Epiphany and the evening Psalms for the Second Sunday in Advent.

THE APOSTLES' CREED

It is doubtful if anything except a rubric which is now obsolete can be urged in defence of the practice of leaving "I believe" to the priest alone, the congregation beginning at the words "in God

the Father." Those who begin at the word "in" do not recite a *Credo*. (Similarly the congregation does not say a *Paternoster* if it begins the Lord's Prayer at "which art in heaven.")

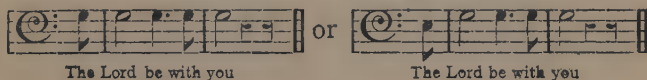
Too much should not be made of the second syllable of "believe." "I," again, should not be at all prominent. "Father" and "Almighty" must be said quite distinctly as two words—not "Father-awmighty." If the words be said as if there were a comma between them, attention is drawn to the fact that God is *the* Almighty in an absolute sense, and not simply an "Almighty Father."

In the second section of the Creed, after the contrast between "His Son" and "our Lord" has been indicated by punctuation and slight emphasis, all the emphasis that is used must be reserved for the verbs, which are the backbone of the historical statement. To say "He rose *again* from the dead," as so many do, is to imply that a previous Resurrection had taken place.

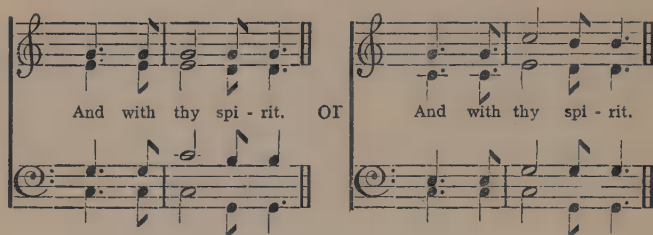
In the third section the nouns are the important words. No emphasis at all should be put upon the reiterated "I believe."

VERSICLES AND RESPONSES

The priest should not say "The Lord be *with* you," for the antithesis is between "you" and "thy spirit." If the words are sung the setting

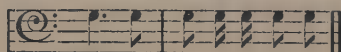


will be found to be a way of escape from the emphasised "with." The corresponding response would be



After the priest has said "Let us pray" he should give the congregation ample time to kneel before he begins the Lesser Litany. (The priest must ever consider the congregation's spiritual interests before his own.)

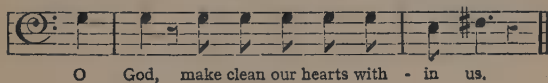
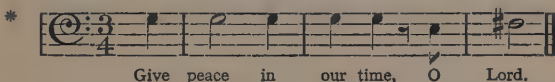
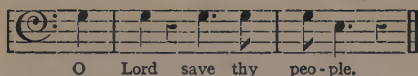
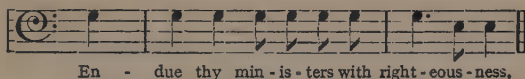
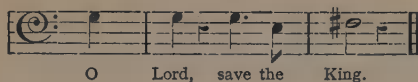
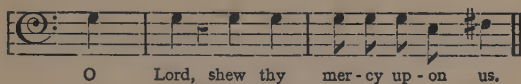
When "Lord, have mercy upon us" is said, the accented syllables generally receive their proper attention. But when the words are sung, the tendency is to make far too much of the second syllables of "mercy" and "upon."



Lord, have mer - cy up - on us

seems to suit the words better than an arrangement which puts "-cy" and "-on" in very strong positions.

The following settings for the remaining versicles are suggested as possible alternatives to those which are generally heard :



THE COLLECT OF THE DAY

The Collect *of* (i.e. *proper to*) the Day is followed in the morning by Collects *for* (i.e. *asking for*) Peace and Grace, and in the evening by Collects *for* Peace and Aid against all perils. There cannot well be a Collect *for* a day that has already arrived. Similarly it is a little unfortunate to speak of "prayers for the labour unrest" or for any other calamity that one hopes to see averted.

* However the musical time is denoted, it is almost impossible to sing the versicles as if they were not barred. A change of time-signature at this point is the only easy way of securing emphasis on the syllables which require it, and keeping "time" in a weak position.

THE SECOND COLLECT AT MORNING PRAYER

In the address many words might be emphasised—such as “peace,” “concord,” “life,” and others; but over-emphasis is most undesirable, and care must be exercised. In the prayer section of the Collect, “defend” and “trusting” (“in thy defence”) are words to which due prominence should be given. “All” will perhaps bear some emphasis.

THE THIRD COLLECT AT MORNING PRAYER

Though this prayer, in the experience of most Church-goers, is seldom said early in the day, there is no doubt that emphasis should be put upon “beginning” and consequently upon “in”: we acknowledge that we owe the start of a new day to God, and therefore ask for His defence all the way through the day’s course.

“Fall into no sin, neither run into any kind of danger.” As we run of our own free choice and fall only by accident, so do we deliberately court the dangers of temptation, and so fall into sin almost before we know what has happened. “Fall” and “run,” and “sin” and “danger,” are, therefore, words full of significance, and certainly one pair of them, if not both, should be emphasised. Some stress also should be put upon “any,” but none whatever on “kind” which is, so far as the sense is concerned, a superfluous word.

THE SECOND COLLECT AT EVENING PRAYER

In the address it is natural to emphasise the nouns—“desires,” “counsels,” and “works.” But since desires, counsels, and works have many sources of in-

spiration and only the holy, good, and just come from God, the adjectives require the greater share of whatever emphasis is used. (Compare the first sentence of the Collect of the 5th Sunday after Easter.) It is not enough to emphasise "all," for not everything (which would include the bad) comes from God.

"Peace" is the central word of the whole Collect, and should be emphasised accordingly.

"That both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies may pass our time in rest and quietness" is one of the most difficult to say of all the prayers in the Prayer Book. It must be made quite clear that "both" is not an adjective. This may, perhaps, best be done by taking a half breath after the word, and putting a little stress on "both" and "also," isolating them to show their connection one with another. If he can manage it the priest should say the prayer in such a way as shall indicate that it is "by Thee" that we are defended, and "by Thee" also hope to pass our time in rest and quietness. The words "rest" and "quietness" should stand out, since they are connected with the key-word, "peace," of the Collect. A very slight dwelling on them will give them all the prominence that they need.

THE THIRD COLLECT AT EVENING PRAYER

"By thy great mercy" must be kept with its verb. It is fatal to the sense of the prayer to make the first breath carry the reader through to "mercy" and to take a fresh breath for the rest of the prayer.

HYMNS

Probably most people remember hymns more by their first lines than by their subjects. The text at the head of a hymn is often ignored altogether instead of serving as a foundation for that which is sung; and it would perhaps be helpful if more of the clergy announced the text, instead of the first line, after the number of the hymn. First lines by themselves, especially when they are read with no regard to punctuation (as they generally are), are often meaningless or worse than meaningless. "Jesus lives no longer now" (an astounding statement for a Christian to make, particularly on Easter Day), is an old stumbling-block, and the mistake of giving out the hymn in this way is now generally avoided. But there are others which are not always avoided—*e.g.* "By Jesus' grave on either hand," "Oh! what if we are Christ's?" Such a line as "On Jordan's bank the Baptist's cry" is capable of being misunderstood: it might be taken to be a complete sentence with "cry" as its verb, since the apostrophe cannot be heard. If the priest does not care to read out the text, he should at least be careful to follow no mechanical rule of reading the first line only of the hymn, whatever it may be.

PRAYER FOR THE KING

By attention to punctuation the attributes of the Almighty should be brought out one by one. The priest should most carefully avoid saying "high-and-mighty-king-of-kings."

"All" requires emphasis: we acknowledge God's care for all dwellers on the earth, and are therefore emboldened to pray especially for one of them, "our most gracious sovereign Lord (King George)" with a distinct pause after "Lord," not "our . . . sovereign Lord-king-George," still less "our . . . sovrun lawkijaw," which is all that one often can hear. "Our sovereign King, Lloyd George" is said to have been once heard. It has, at least, the merit of being refreshing: the usual inattention to punctuation and consonants is the very reverse.

A very short pause after "we humbly beseech thee" helps to keep the adverbial phrase "with thy favour" with the verb to which it belongs—"We humbly beseech thee with-thy-favour-to-behold . . ."

PRAYER FOR THE ROYAL FAMILY

In this prayer we pray in virtue of their positions only for the royalties who are named. It is the rank, and not the name, on which emphasis is required. We pray for "our gracious *Queen* (Mary)," not for "our gracious *Quin-Mary*." Then, having prayed for certain members of the Royal Family by name, we add a prayer for "*all* the Royal Family," not for "all the *Royal* Family," as if, hitherto, we had prayed for people who were not royal.

PRAYER FOR THE CLERGY AND PEOPLE

A mistake commonly made in this prayer is to put exaggerated emphasis on the final syllables of "Advocate" and "Mediator." These words should

be given nothing but their normal and well-balanced pronounciation.

PRAYER OF ST CHRYSOSTOM

A slight pause may advantageously be made after "grace." Such a pause helps to keep together the verb "make" and the phrases "at this time" and "with one accord," which qualify it; "at this time with one accord to make our common supplications unto thee" should be taken in one breath.

"Two or three" should be said as three distinct words, not the "twerthree" of common speech.

"Grant" should be emphasised rather than "requests," and "fulfil" rather than "now."

THE GRACE

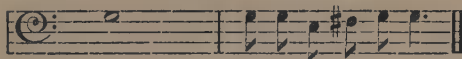
"Grace," "love" and "fellowship" are the important words. "Of" is very liable, in this prayer, to be neglected. May it be added that there is no need for the priest to wax sentimental as he says the "Grace"?

VII

THE LITANY

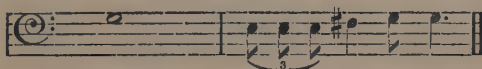
THE OBSECRATIONS ¹

IN the first of the obsecrations, "O God the Father of heaven," no comma is given after "Father" in the Prayer Book; and it is a mistake to make any pause at that point. One does not want to convey to any who hear the least suggestion of the idea that "of heaven" is a way of describing a place of residence, serving to identify the Father. The Universal Father is Father of heaven. The title partly describes Him, as "Redeemer of the world" partly describes the Son. The priest, then, must not make a pause before he has said "heaven."



Have mercy upon us, mis - er - a - ble sin - ners

or, better



have mercy upon us, mis - er - a - ble sin - ners

¹ This division of the Litany is taken from *The People's Psalter*, by the Bishop of Edinburgh (Dr Walpole).

though it is frequently made to qualify "heresy" and "schism"¹ also. Attention to punctuation may add a little to the time required to say or sing the Litany; but few worshippers would grudge, or even be conscious of, the extra minute or so: fifteen minutes of intelligent prayer does not seem such a long time as twelve minutes spent in listening to an unintelligible gabble of words.

"From fornication, and all *other* deadly sin," not "all other *deadly* sin" as if deliverance from sins less than deadly were not desired.

"By the mystery . . . By thine Agony . . ." It is not good art to whisper these in sentimental tones and then to boom out suddenly the reference to the Resurrection and Ascension.

"In all time of our *tribulation* . . . of our *wealth*." "Time" is a most unimportant word; yet it is frequently made very prominent. The prayer is simply one for deliverance in tribulation, well-being, death, and judgment, not for deliverance "in time."

THE INTERCESSIONS

"That it may please thee." This is said twenty-one times. The repetition is wearisome in the extreme when the priest has a stereotyped and careless way of saying the words. Let any one hear the Litany sung in a number of churches. In most of them he will hear the priest, time after time, start singing something not far removed from "addimaylee-e-ezee" before the congregation has finished "good Lord."

¹ It should be noted that "schism" has only one vowel, and the word cannot be pronounced "siz-zim." No one would dream of pronouncing the corresponding adjective "siz-zim-at-ic."

In the third of the intercessions "thy" should receive more stress than is usually given to it. "Honour and glory," not preceded by the well-marked "thy," loses much of its significance. We pray that the King may seek not *his own* honour and glory, or even that of his country, but only God's glory.

In the fourth, "victory" should be emphasised.

In the sixth, two commas might perhaps be inserted: "and that, both by their preaching and ¹ living, they may set it forth. . . ."

No Englishman ever says "máintain" (the eighth intercession), except when he is singing the Litany.

Ninth intercession. "*All thy people*" summarises what has gone before.

Twelfth. "*Hear . . . receive . . . bring forth the fruits,*" since these are three steps along the way to perfection.

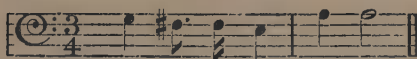
Fourteenth. Is there any good reason for pronouncing "Satan" with two short vowel-sounds? Does "Sat'n" agree with the Hebrew?

Sixteenth. Emphasis should be given to the two chief verbs, "preserve" and "shew-thy-pity." When the prayers of the congregation are desired for any sick people whose names have been announced, a short pause should be made after "sick persons."

Seventeenth. The comma after "children" is not unimportant. A widow is not as a rule an object of commiseration on the ground that she is fatherless.

¹ The frequently heard emphasis on "and" conveys the undesirable and undesired suggestion that normally there is an inconsistency between the lives of the clergy and their teaching.

Eighteenth. When the Litany is sung it is not easy to avoid making "upon" unduly prominent. The following is suggested as one way out of the difficulty :



... mer - cy up - on all men.

Nineteenth. A slight stress should be put upon "forgive" and "turn."

Twentieth. Clearness is gained by inserting two commas: "That it may please thee to *give*, and *preserve* to our *use*, the kindly fruits . . ."

Twenty-first. ". . . give us true *repentance* ; to *forgive* us . . . *endue* us with . . . *grace* . . . to *amend*. . ."

THE SUPPLICATIONS

On the division of the sentences between the priest and the congregation see note on the Obsecrations, page 72.

"O Lamb of God." . . . There is sentiment in the appeal of the words, but lachrymose sentimentality is utterly out of place.

On the Lesser Litany see page 64.

THE PRAYERS

On the Lord's Prayer see page 46.

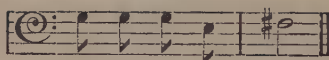
"Let us pray." These three little words are a feature of the Prayer Book. They are robbed of all their force if they are said carelessly, or in a merely formal way. Sometimes, lest the bidding become monotonous by iteration, a little emphasis on "pray" is found to be valuable. The young priest

(or deacon) should resolve at the very start of his career that he will *never* represent this bidding by the slovenly "spray" which is often all that the congregation can hear of it.

PRAYER FOR GOD'S HELP. The priest must decide whether he will give prominence to "sighing" and "desire" or to "contrite" and "sorrowful." He may find it well to emphasise sometimes the nouns and sometimes the adjectives, or even to say the whole straightforward preamble without special emphasis on any words. "Mercifully assist us" and "and graciously hear us" introduce new sections of the prayer. "Assist" and "hear" are therefore important words. If the breathing can be sufficiently controlled, "that those evils which . . . be brought to nought" should be taken without any pause for breath, and the connection between the verb and its subject will not then be broken.

THE FINAL APPEAL

"Pitifully behold the sorrows of our hearts." In the sung Litany too much is generally made of "our" and too little of "sorrows."



Sor - rows of our hearts

seems to be better suited to the words than



sor - rows of our hearts

which is often heard.

The first section of the prayer which precedes the Prayer of St Chrysostom is a simple appeal for undeserved mercy; "turn" and "deserved" should therefore be emphasised. In the second section we pray that we may have complete trust in that mercy, whatever may befall us; so "all" and "troubles," and "trust" and "mercy" require emphasis. With utter trust in God we may hope to "*serve . . . in holiness and pureness of living.*"

"Mediator and Advocate." In the prayer for the Clergy and People (page 69), there is a common tendency to drag out the last syllable of "Mediator," even if "Advocate" is normally and properly pronounced, and one hears "Advocate an' Mediator-r'r'm." In this prayer, however, in which "Mediator" precedes "Advocate," the tendency is to show scant respect to the last syllable of "Mediator," and to drag out "-ate" to painful lengths—"Medyater an' Dadvoca-a-ayte." Some priests even contrive to finish "Advocate" with a faint suggestion of a sibilant, apparently in the attempt to cut off the hard dental clearly. In both prayers both these words, whatever their order, should be given the pronunciation which is theirs in correct common speech, and no syllable should be drawn out beyond its normal length. Such a word as "mediator" is a special source of temptation to a man who likes to be able to finish a prayer with a good resonant vowel sound.

For the Prayer of St Chrysostom and the Grace see page 70.

VIII

PRAYERS AND THANKSGIVINGS UPON SEVERAL OCCASIONS

EMBER COLLECT

UNDER present conditions, the results of the Bishops' examinations being known some time before the Ember Weeks, the first Collect is not wholly suitable for use. There is not the danger that once existed that a Bishop will lay hands "suddenly" upon a postulant for Holy Orders; and the alternative Collect is now generally used.

A PRAYER THAT MAY BE SAID. . . .

Beware of linking "ever" to the verb "is" to which it does not belong. A modern writer, careless of split infinitives, might have written "whose . . . property is to-ever-have-mercy."

The antithesis between "tied and bound" and "loose" should not be overlooked.

PRAYER FOR PARLIAMENT

The first sentence of the prayer provides an example of the frequent Prayer Book usage of a particular petition following on one of a general sort or on a statement of a general application. "In general" and "especially" require emphasis.

“Thy glory,” “thy Church,” and “our Sovereign” are all objects of special petition, and somewhat greater prominence should be given to these words than to “advancement,” “good,” “safety, honour and welfare.”

With a view to indicating the comprehensiveness of the prayer, it is well to say “*all other* necessities—for them, for us, and thy *whole* Church—we humbly beg . . .”

PRAYER FOR ALL MEN

Some difference should be made between the final syllables of “Creator” and “Preserver.” But “Creatorr” is very bad, perhaps even worse than “Creater.”

“*All* sorts and conditions of men.” The sense is simply “all men,” or (more concisely still) “all”; and the emphasis often put upon “sorts” and “conditions,” to the disadvantage of the significant “all,” should be avoided. The least stress upon “men” might seem to suggest that women are not included in the prayer. (Compare the C.E.M.S. use of the second Collect of Good Friday: the phrase “all estates of *men*” is often said at men’s meetings in such a way as to suggest that the Collect had been specially composed for use at such meetings.)

After praying that God will make known His *ways* to all men and His *saving health* to all nations, irrespective of their creeds, we pray in more detail for the good of the *Church*—not of an *estate*; “estate” is practically a superfluous word. For the Church our prayer is that its members may be

led into the way of truth and then, having been shown the way of salvation, may *hold* the *faith*.

Petition for sufferers follows. If any desire the prayers of the congregation the natural transition from the general to the particular may be marked by a little stress on "all" and "especially." If none are prayed for by name, an opportunity offers of linking together by emphasis God's *goodness* and the sorrows of the *afflicted* or *distressed*, "all" being in such circumstances a word of no great importance. It should be borne in mind, and brought out in the recitation of the prayer, that the blessings specially asked for the afflicted are *patience* and a *happy* issue out of all their afflictions.

If any desire the prayers of the congregation, why should not the congregation be told something of their needs, unless they are of a private sort?—*e.g.* "We are asked to pray for N., a member of the Sunday School, who is dangerously ill with pneumonia. The crisis is expected to-morrow," or ". . . for M., a widow, who is ill and living alone." Merely formal announcements will generally evoke only formal "prayers."

THE GENERAL THANKSGIVING

The italicised "Amen" is alone enough to indicate that no voice but the priest's should join in saying the Thanksgiving. To those who do not find this argument conclusive the further consideration may be offered that it was not the practice of the compilers to put into the mouths of the congregation any prayer susceptible of variation, though the

priest frequently has to vary the words of certain prayers. The Thanksgiving is general in the sense that it is comprehensive, not in the sense that it is to be said by the congregation. Whatever the individual's own ideas may be as to how he would like the Thanksgiving to be said, the intention of the compilers must be his guide.¹

"Thanks," in the first sentence, must be emphasised, for it is the key-word to all that follows.

Here again is an example of the general first and the particular afterwards. We thank God for *all* His goodness and loving-kindness—for our creation, preservation and *all* the blessings of this life (not "all the blessings of *this* life" as if another life were mentioned or implied in which alone we might expect to enjoy redemption, the means of grace, and the hope of glory), and chief among "*all* the blessings of this life" we thank Him for His *love* (shown in the world's redemption), for the *means* of *grace*, and for the *hope* of *glory*. With the acknowledgment of the many blessings we receive it is natural to couple the prayer that God will give us such a *sense* of all His mercies that we may be sincerely thankful and shew forth His *praise*, not only with our *lips*, but in our *lives*, by giving ourselves up ("giving up ourselves," not "giving up ourselves" ²) to His service as long as life shall last.

¹ Compare also page 43.

² Compare "ourselves, our souls and bodies," page 110.

IX

THE ORDER OF HOLY COMMUNION

THE LORD'S PRAYER

SOME priests who follow the old custom of saying the Lord's Prayer in this place almost or quite inaudibly are inclined, by contrast, to make too much of the first word of the Collect for Purity, saying it with unnecessary noisiness.

THE COLLECT

Notice at the outset the threefold description of God's omniscience, stated twice positively and once negatively. The priest should be at pains so to say this Collect that the significance of its opening words is not lost upon the congregation. Attention to the punctuation, with judicious variation of intonation, is all that is required to bring out the meaning—all is open, all is known, nothing is hid.

In the prayer proper the verbs are the salient words. In "cleanse" is crystallised the purpose of the Collect. "Love" and "magnify" are more important than "perfectly" and "worthily." "Thoughts" will not bear emphasis, for if the heart is cleansed the thoughts will be clean.

No priest is justified in saying "inspiration" here unless he habitually adopts this pronunciation in

non-ecclesiastical moments. Even so, he will have the majority against him.

THE COMMANDMENTS

These are not without their importance, even though they are taken from the Old Law! Some communicants find the Commandments helpful as a reminder of the sins they have discovered in their preparation. For the sake of such people, as well as on the general ground of reverence, the priest should recite the Commandments with great care, even if he does not himself find them valuable in this place.

I. "I am the Lord thy God." On this declaration of authority rest all the commands which follow. The words should therefore be said with dignity—which is very far removed from pomposity. Emphasis should be on "me" or on "other."

II. Notice: "Thou shalt not *make-to-thyself*¹ . . . *bow down* . . . nor *worship* them." The reason is that "I the Lord . . . am a *jealous* God, and *visit the sins* . . . and *shew mercy*."

III. "Thou shalt not take the *Name* . . . in *vain*, for the Lord will *not* hold him *guiltless*. . . ." The second "name in vain" would appear to require no emphasis.

IV. Emphasise "keep-holy" and "Sabbath" in the first sentence. Then mark the contrasts between work and rest: "*six* days shalt thou *labour* and

¹ The point is, not so much that manufacture is forbidden, as that images must not be "made-to-oneself" for the purposes of worship.

do all . . . but the seventh . . . is . . . Sabbath. . . . In it (never "in it!") . . . no manner of work (not "no manner") . . . For in six days the Lord made . . . and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it." Emphasis on the last verb recalls the "holy" at the start, and the *holiness* or *separation* of the one day in seven is the root idea of the Commandment.

V. "That thy days may be *long* in-the-land-which-the - Lord - thy - God - giveth - thee" is very much to be preferred to "that thy days may be long-in-the-*land* which the Lord . . ." But the latter is probably more often heard than the former.

VI, VII, and VIII. Emphasis in these Commandments should be on the words denoting the crimes. To emphasise "Thou" is absurd: *no one* may commit these sins. Care should be taken to make "shalt not" clear. All that the unfortunate congregation often hears of the eighth Commandment is "ow sh'tot EE," whose admonitory value is negligible.

IX. Some—and they have Dr Johnson on their side—consider that emphasis should be on "not"; others would put it on "false," implying the permissibility of bearing true witness against a neighbour; while others make "witness" emphatic. In such a conflict of opinion it is probably best to emphasise, as in the three immediately preceding Commandments, the words denoting the offence—"false witness."

X. Emphasise "covet." Be very careful to say "nor his"—not the atrocious "norris servant, norris

maid, norris ox, norris ass." Even the slightest emphasis on "thing" should be avoided; the emphasis should be on "any." To say "any *thing* that is his" is to add further insult to the wife (not to mention the servant and the maid), whose position as second in the list of a man's possessions is already sufficiently derogatory.

COLLECTS FOR THE KING

A Collect *for* the King is a Collect on behalf of the King. (See note on the Collect of the Day, page 65.)

In the first of these Collects are two antitheses—the second more clear than the first, which is disputable—which may be brought out—"thy *servant* . . . our *King*" (which occurs in slightly different form in the second Collect), and "he knowing whose *minister* he is . . . we . . . considering whose *authority* he hath." Though the phrases are separated by many words, the prayer may be so said as to bring to the mind the thought of a servant who has authority and a king who is a minister.

Other points to be brought out are:—(1) God's "*kingdom* is everlasting, and *power* infinite" (not "infinite"): we pray to the universal King on behalf of our King, whose power is limited; (2) "*Thy* honour and glory," never his own; and (3) "we . . . may faithfully *serve, honour, and obey,*" for we recognise his authority over ourselves. The priest should be on his guard against saying "servonner and obey." The commas are important.

In this Collect occurs one of the few examples of

phrases in which a preposition should be emphasised :
 “ *in* thee, and *for* thee.”

The priest should not be too much afraid that the congregation will say the “Amen” at the wrong point. If he has this fear he will make nonsense of the last words by saying, “through Jesus Christ our Lord who with thee and the Holy Ghost | liveth and reigneth . . .” The pause must be after “Lord,” that the verbs may be said in the same breath with their subject, the relative pronoun.

There is a small point of phrasing, sometimes overlooked, in the first sentence of the alternative Collect. “We are taught by thy holy Word, that the hearts of Kings are in thy rule and governance” should evidently be taken in one breath. But one sometimes hears the comma after “God” omitted and a noticeable pause made after “Word”—“Almighty and everlasting God we are taught by thy holy Word, | that the hearts of Kings . . .” by which the object of the verb “taught” (“that the hearts . . .”) is separated from its verb.

THE EPISTLE AND GOSPEL

On announcing lections from the New Testament see pages 55-57.

“The Epistle (*or* the Portion of Scripture appointed for the Epistle ¹) is written in the — Chapter of — beginning at the — verse.” The Holy Gospel is similarly announced. The form of announcement being different from that provided for the Lessons

¹ This form of words must be used wherever the lection in the Prayer Book is headed “For the Epistle.”

the order of announcement must differ also—*Chapter, Book, Verse* instead of *Verse, Chapter, Book*.

Some priests say, "The Epistle (*or* Holy Gospel) is *taken from . . .*" Nothing can be said in favour of this form of announcement.

"Here endeth the Epistle" is invariable, even if the "Epistle" is a "portion of Scripture appointed for the Epistle." If a portion has been appointed for the Epistle it becomes "the Epistle" for the particular occasion for which it is appointed.

There is a difficulty in announcing an Epistle or Gospel which covers parts of two chapters of a book of the Bible. See, *e.g.* Sunday after Ascension Day: "The Gospel. St John xv. 26, and part of Chap. xvi." If this were a Lesson, there would be no difficulty, for the announcement of the Lessons is concerned only with their starting point, not at all with their compass. The difficulty is to find a form which is rubrical and completely true to facts. Some say "The Holy Gospel is written in the 15th Chapter of the Gospel according to St John, beginning at the 26th verse." But this is incomplete, for it makes no mention of the 16th Chapter. Others, more anxious to omit nothing, say "The Holy Gospel . . . 15th Chapter . . . beginning at the 26th verse and part of the 16th Chapter." But it cannot begin at the 26th verse of one Chapter and at part of another! Occasionally one hears "The Holy Gospel . . . 15th and 16th Chapters . . . beginning at the 26th verse." But this is unsatisfactory: at the very best it is vague. None of these three forms indicates at all clearly what

portion of Scripture is to be read. The correct form is unfortunately cumbrous, and may seem to some to be pedantic, but it is difficult to see how one can avoid saying, "The Holy Gospel is written in the 15th and 16th Chapters of the Gospel according to St John, beginning at the 26th verse of the former (or the 15th) Chapter."

THE CREED

FIRST SECTION. "One" is emphatic. Many priests make a pause after "earth" as long as that which they make after "Almighty"—the same pause as they would make if the last words of this phrase were "and *in* all things visible and invisible." This is surely a mistake. The last clause should be clearly linked with "Maker." A long pause suggests a linking with "believe." A breath therefore should not be taken after "earth."

SECOND SECTION. "One" is again emphatic. The sense of the first words is best brought out by reading them as if there were a comma after "Lord." "Son" is a word to which due prominence should be given, for it is necessary to the connection between the first two sections of the Creed. It is not easy to render "God of (ἐκ) God" in such a way in English as to bring out the significance of the preposition. The only course is at the very least to be careful that the three words are kept quite distinct; it is perhaps well to say them rather deliberately with an appreciable pause after the first "God,"¹ at

¹ If no pause is made, the idea may be suggested that Jesus Christ is the God of the Father, *i.e.* one whom the Father worships.

all costs avoiding "God'v God." Some find that emphasis on the preposition (see page 38) does all that is required, but not all would feel that ἐκ is *suggested* by such emphasis.

"Being of *one* substance (ὁμοούσιον) with the Father" is certainly, in view of ancient controversies, more correct than "Being of one *substance* . . ." which is often heard.

"By Whom all things were *made*" is often said in a way to mislead the hearers, suggesting that "Whom" refers to the Father. In this instance, "by" being used in an uncommon sense, some will think that emphasis on a preposition is again permissible. (Compare the Greek, δι' οὗ τὰ πάντα ἐγένετο, of the Creed with John i. 3, πάντα δι' αὐτοῦ ἐγένετο and Heb. i. 2, δι' οὗ καὶ ἐποίησε τοὺς αἰῶνας.) It is well to remember that all the relative pronouns in this section of the Creed refer to the Son. Remembrance of this fact prevents the suggestion that it is the kingdom of the quick and the dead which shall have no end—the plain meaning of the words as they are generally said. A way must be found of so saying "Whose kingdom" that it may be clear to the worshipper that the kingdom is Christ's.

On the emphasis on the verbs, and on "*rose again*," see note on the Apostles' Creed, page 63.

The reference to the Incarnation is very properly, as a rule, made in somewhat hushed tones. Surely the hush might be maintained during the reference to the Death and Burial. It is something of a shock to hear "and was crucified . . . suffered and

was buried " said in tones which, compared with those last heard, are almost jubilant.

"With *glory*" is a point that should not be missed.

THIRD SECTION. There are still too many priests who say "Lord-and-giver-of-life" instead of so phrasing the words that their meaning of "Lord and life-giver (*τὸ κύριον καὶ τὸ ζωοποιόν*) is clear beyond all possibility of doubt.

"Who with the Father and the Son together is worshipped and glorified" is not easy. (See the Greek, *τὸ σὺν πατρὶ καὶ υἱῷ συμπροσκυνούμενον καὶ συνδοξαζόμενον*, and compare with it Rom. viii. 17, *εἴπερ συνπάσχομεν ἵνα καὶ συνδοξασθῶμεν*.) Since we have no English to express "together-worshipped" or "together-glorified" the sentence, as translated, is difficult to say. Some consider that the meaning is best expressed by saying "Who with the Father and the Son | together-is-worshipped . . ." which satisfies the requirements of the Greek, but cannot be called English; others prefer "Who with the Father-and-the-Son-together | is worshipped . . ." which does violence to the Greek without greatly helping the English. The fact is that no grouping of the English words satisfactorily expresses the force of the Greek.

As "Father," "Son," and "Holy Ghost" are key-words in the Creed, so are "Maker," "begotten," and "proceedeth"; but it is not easy to devise any emphasis, except in a musical setting, which would link together these three latter key-words.

THE SERMON

Since most sermons are not now preached in the place which the Prayer Book provides, and since this chapter is already bound to be long, some notes on the general subject of preaching have been deferred to the last chapter.

THE COLLECTION

¶ *Then shall the Priest . . . begin the Offertory.* It is quite certain that the priest does not begin the collection of the "alms and other devotions," though he gives the signal for the "Deacons, Churchwardens, or other fit person" to begin collecting. None the less, by saying one or more of the Offertory Sentences, the priest does "begin the *Offertory*." The Offertory, then, is neither the act of collecting nor the amount collected. (The first Prayer Book of Edward VI speaks of singing the Offertory. The Clerks whose duty it was to sing the Offertory would have been puzzled to do it if the word had the meaning now usually ascribed to it!) The Offertory is a section of the Office of Holy Communion. It begins at the Offertory Sentences and ends after the Prayer for the Church. (See the rubric immediately after the Blessing, which provides "Collects to be said *after the Offertory*, when there is no Communion." By common consent these prayers, when they are said, are said after the Prayer for the Church, which therefore is recognised as being the end of the Offertory.) As a communicant, sensitive to misuse of language, put it, if the

Offertory is to be given to the S.P.G., some other portion of the service—such as the Post-Communion—ought to be devoted to the C.M.S.

The money which is offered in Church cannot, then, be called the Offertory; some dislike the word “alms,” whose Prayer Book meaning is uncertain; and “offertory alms” (which could only be offered at the Holy Communion, since nowhere else is there an Offertory) is somewhat cumbrous; and some dislike “collection” as being business-like and mercenary. But the money, after all, is collected; and, if there is nothing mercenary in the act of collecting, it cannot fairly be considered mercenary to speak of a collection.

THE OFFERTORY SENTENCES

There are twenty sentences among which the priest is free to exercise his choice; and it is most unfortunate that the first, probably the least applicable of all to alms-giving, is nearly always chosen. The words in their context (Matt. v. 14–16) are a general precept touching the need of living a life that is an example to others; and example is about the last thing to be considered, though it may have some very small place, in alms-giving. Our Lord's teaching on the subject of giving—which is found later in the sermon in which He said “Let your light shine”—is clear. “Sound not a trumpet . . . let not thy left hand know what thy right hand doeth”—and if not thy left hand certainly not thy neighbour—“*that thine alms may be in secret.*” In the face of such teaching it is a pity

that most priests appear habitually to hold forth example as a chief incentive to alms-giving. The first Offertory Sentence is perhaps better suited for use than any that follow it at a service at which, for any reason, there is no collection.

The sentences are not grouped in any way, but are arranged in the order in which they are found in the Bible, except that those from the Apocrypha and Old Testament occur at the end. A little care in selection is desirable.

2. "Lay not up" . . . is frequently chosen when more sentences than one are said. But it has little connection with alms-giving: it enjoins spirituality of general outlook. If it is said, "earth" and "heaven" should be emphasised.

3. "Whatsoever ye would" . . . Suitable for general use.

4. "Not every one" . . . also has a general application, but it does not clearly commend alms-giving. To say "the will of my Father which is *in* heaven"—which is often heard—is as absurd as it would be to say "Our Father, which art *in* heaven" as the first words of the Lord's Prayer. "In heaven" has the force of the adjective "heavenly." Emphasis on "in" brings into far too great prominence the thought that God is already where we hope to be.¹

5. "Zacchæus stood forth" . . . is not an exhortation, but a statement of historical fact in which a precept is no more than implied. But it can well

¹ Compare the mistaken "O God the Father (of Heaven)" in the Litany, page 71.

be used after others when an appeal is being made on behalf of the poor.

6. "Who goeth a warfare" . . . 7. "If we have sown" . . . and 8. "Do ye not know" . . . are best reserved for occasions on which the collection is for a clergy fund or for the general support of Church work at home or abroad.

9. "He that soweth" . . . suitable for general use. Notice the Prayer Book version, "not grudging." Emphasise "cheerful."

10. "Let him that is taught" . . . occasionally with 6, 7 and 8.

11. "While we have time" . . . may be used frequently. It is specially applicable to appeals for the poor.

12. "Godliness is great riches" . . . will not often be used, for it teaches contentment, not alms-giving.

13. "Charge them who are rich" . . . has no appeal to the poorer members of the congregation. Moreover the thought of reward is disproportionately prominent. (See the whole passage, 1 Tim. vi. 17-19, in which other virtues are enjoined. The last words, touching the hope of reward, cover all that has gone before, and not the giving only.)

14. "God is not unrighteous" . . . if it is used at all, will best suit occasions on which the collection is on behalf of a Church work fund.

15. "To do good" . . . is suitable at almost any time. (Notice that the Prayer Book version does not say "is *well* pleased.")

The remaining five sentences are suitable to occasions on which the collection is for the poor ; but 18 (" Be merciful ") has a very general application to alms-giving.

Much light is thrown on many of these sentences by considering them in their contexts. It will be found that many of them, though they may be extended to include the idea of alms-giving, have in their original setting little if any connection with liberality in money matters. A further limitation to their use by a priest who will think of what he is saying is imposed by the prominence which many of these sentences give to the prospect of reward. A hope of reward for good done is, in practice, necessary ; it is also in conformity with the teaching of many other passages of Scripture ; but the incentive is one which should not be over-pressed, though, on the other hand, it should not be wholly buried out of sight.

THE PRAYER FOR THE CHURCH

First, the bidding. The principal words after " pray " are " whole " and " Church " : " Let us pray for the whole Church " embodies the main suggestion of the bidding. " State " is a very unimportant word, and should receive no emphasis. If for " militant " one substituted " fighting " one would not say " Let us pray for the whole state of Christ's-Church-fighting | here in earth," yet many priests distinctly make a pause after " militant." " Militant-here-in-earth " is an inseparable combination of words, partly descriptive of the Church for

which we are bidden to pray. To run "Christ's Church" into a word of two syllables of which the first is accentuated—suggesting Christchurch, near Bournemouth, or a building having that dedication—is to make havoc of the meaning of the bidding. When there are extra biddings, as there were during the war, and are in some churches at all times, the invariable bidding given in the Prayer Book has special force. After bidding the congregation to pray for particular people or causes, the priest sums up all in the all-embracing bidding: "Let us pray for the *whole* . . . Church."

Home-made biddings sometimes go wrong grammatically, *e.g.* "Let us pray for the members of the Peace Conference and that they may be led to wise decisions," in which "and" is made to join together two unlike parts of speech—the preposition "for" and the conjunction "that." With a little forethought, such abuse of English is easily avoided; it is almost impossible to one who imagines the words translated into such a language as Latin.

The Prayer as we have it in our present Prayer Book falls into seven divisions, which should be clearly marked—(1) The completion of the Offertory by the offering of the alms, oblations, *and prayers*, which seem all to be included in the words "which we offer"; (2) prayer for the Church and its members, particularly (3) the King and those who bear rule under him; and (4) the clergy. Then follows general prayer (5) for all Christians again, particularly the present congregation; (6) for the sorrowful or afflicted; and (7) for the departed—

though the language is guarded and diplomatic, and not all would admit that "with them we may be partakers" has the meaning "we and they may be partakers."¹

FIRST SECTION. The comma after "thanks" is often ignored. The priest should so say the sentence introduced by "who" that it may be quite clear that we are taught "to make *prayers*, and *supplications*, and to give *thanks*, for *all* men," and not simply to make prayers and supplications in general, and only to give thanks for all men, as is sometimes suggested by the phrasing here. The bracket after "mercifully" is unfortunate, for it increases the tendency which many priests have to dissociate an adverb, when it precedes a verb, from the verb which it modifies. (Compare page 32.) As a consequence one often hears "We-humbly-beseech-thee-most-mercifully | to-accept-our-alms . . ." whereas, in point of fact, our supplication can never be tinged with the quality of mercy.

SECOND SECTION. "Name" and "Word" may well be slightly emphasised.

THIRD SECTION. "We beseech thee also to save and defend *all* Christian Kings . . . and *specially* . . . *our* King," is a good example of the Prayer Book usage of particular intercession following that which is of general application. "Grant . . . that they may . . . minister justice, to the *punishment*

¹ On this point the language of the First Prayer Book of Edward VI is a guide. After definite prayer for the faithful departed the petition is made that "we and all they which be of the mystical body of thy Son may altogether be set on his right hand," in which the "mystical body" certainly includes the faithful departed.

of *wickedness* and *vice*, and to the *maintenance* of thy true *religion* and *virtue*." The correspondences between "punishment" and "maintenance" (punishment containing within it the idea of suppression, the very opposite of maintenance), and between "wickedness" and "religion," and "vice" and "virtue" should be noticed. Nothing can be said in justification of the emphasis commonly put upon "thy" (true religion), or of the omission of the comma after "religion." It is not God's virtue, but ours, that has to be maintained.

FOURTH SECTION. "Both" is a stumbling-block to many, and not a few treat it as an adjective; some again treat it as a conjunction which, with "and," joins together "life" and "doctrine." But the main links in this chain of words are "both . . . *set forth* . . . *Word*, and . . . *administer* . . . *Sacraments*." The meaning can be brought out fairly clearly by care in phrasing and emphasis. "That they may | both | by-their-life-and-doctrine-set-forth-thy-true-and-lively-*Word* | and | rightly and duly administer thy holy *Sacraments*," the two principal conjunctions being isolated in such a way as indicates their connection one with the other.

FIFTH SECTION. Notice again " . . . *all* thy people . . . and especially to *this* congregation." "All the days of their life." Why do some priests emphasise "days" as if the nights were excluded? The whole meaning of the words is simply "all their life."

SIXTH SECTION. Care should be taken to shew that "of thy goodness" is an adverbial phrase modifying "comfort" and "succour." The meaning is obscured

by the priest who omits the comma before "O Lord" and reads a semicolon after this vocative, raising his voice at "to comfort" as if he were beginning a new sentence: we do not "beseech-God-of-his-goodness," but we beseech Him "of-his-goodness-to-comfort." Some worshippers may be grateful for pauses of greater length than the commas after "trouble," "sorrow," "need," and "sickness." Such pauses may give them time to remember some of those for whom they especially wish to pray. But the pauses cannot well be made long enough to be of much practical use. Possibly emphasis on "in" ("in this . . . life") is permissible, the word being antithetical to "departed" ("departed this life") in the next section.

SEVENTH SECTION. "Departed" should be emphasised, even if "in" in the previous section is not. Since prayer for those still in this life is introduced in this section, the priest may well say "beseeching thee to give *us* grace . . ." that we also, in our turn, may depart in faith and fear.

On the ending "Mediator and Advocate" see pages 69, 77.

THE INVITATION

The voice of exhortation, personal and friendly, here takes the place of the voice of prayer. There should be a sensible difference between the two.

The three necessary preliminaries to worthy communion must be clearly indicated by emphasis on "repent," "love-and-charity" (or "love," alone) and "new." (The verbs in "following . . . commandments and walking . . . ways" need not be emphasised, for

the whole clause is only an amplification of what is included in the "new life.") "Draw near with faith" should be said distinctly and with some emphasis, since it expresses the principal thought of the invitation; "confession" also should be emphasised, for confession is to be the next act of worship.

THE CONFESSION

The rubric is ambiguous. It directs that the Confession shall be said by "one of the Ministers" "in the name of all" who intend to communicate, and it goes on to say "both he and all the people . . . saying." We are left in doubt as to whether the Confession should be said by one voice or by all. The printing of the "Amen" in the same type as that used in the prayer indicates that the "Amen" is to be said either by the Minister alone, if he says the Confession alone (compare the first Lord's Prayer at the Holy Communion), or by the whole congregation if the congregation has said the Confession (compare the Lord's Prayer in the Post-communion); so the printing of the "Amen" is no guide. The rubric in the first four Prayer Books (with the exception of a change from "the Holy Communion" to "this Holy Communion" in the Prayer Book of Queen Elizabeth) was:—"Then shall this general confession be made, in the name of all those that are minded to receive the Holy Communion, either by one of them, or else by one of the ministers, or by the Priest himself, all kneeling humbly upon their knees." Apparently the intention of our present rubric is not different from that of its predecessors,

and the Confession should be said by one voice alone. But it would not be easy to change our present custom, and the words of the Confession are well suited to a recitation by all the worshippers together: the custom seems to be as desirable¹ as it is incorrect.

There are so many words that ought to stand out in the Confession that it would be impossible to emphasise them all. The only course is to mark the five sections into which the prayer falls, and to select for emphasis only the most important words in each section.

1. THE ADDRESS. Emphasise "Father," "Maker," "Judge"—the three attributes of God which are a call to repentance and an earnest of forgiveness. There is no antithesis between "things" and "men" as some priests suggest by unthinking emphasis.

2. CONFESSION. Emphasise "acknowledge" and "bewail"—the verbs which give its character to this section of the prayer. The priest, or minister, should try to keep as one whole the dependent sentence "Which we . . . indignation against us," not raising his voice, so making a false, fresh start, at "provoking."

3. REPENTANCE. "Repent" and "sorry" are the chief words. The sentences about "remembrance" and "burden" are another way of expressing the repentance and sorrow, so these words require no further emphasis.

¹The free use of capital letters in this Confession seems to indicate that the printers at least considered that it should be said by priest and people together. (See page 43.)

4. PRAYER FOR MERCY AND FORGIVENESS. "Mercy" and "forgive" should be emphasised as key-words ; some prominence may also well be given to "all that is past,"¹ contrasting it with the hopeful "hereafter" in the next section.

5. PRAYER FOR HELP IN A NEW START. "Hereafter" may be emphasised to link it with "past," as has been noted in the previous section. "Newness of life" is a phrase which should receive some emphasis.

THE ABSOLUTION

The priest's part from now to the *Sursum Corda* is, as God's messenger, to give to His people both the assurance of His forgiveness and confidence in His mercy. An attempt should be made to adapt the tones of the voice to the impression which the words are intended to convey. The priest's intonation at this point should be different from that which he uses in prayer, different also from that which he used in the Invitation.

The "Father of our Lord Jesus Christ" of the Confession and "our heavenly Father" of the Absolution are too far apart for the antithesis and point of contact to be easily noticed. But perhaps there is a gain in saying the whole of the phrase "our heavenly Father" with some emphasis, particularly on "our."

"Promised forgiveness of sins." Some will prefer to emphasise "forgiveness-of-sins" as being the dominant idea of the Absolution ; but some will

¹ Emphasis on "past" alone conveys the suggestion that the past, simply because it is past, need cause the sinner no anxiety.

find "promised" to be the word that should be most clearly brought out, since it is on the promises of God that we base our hopes.

The Absolution gives another example of the application of the general to the particular:—" . . . forgiveness . . . to *all* . . . Have mercy upon *you* . . .", but obviously "you" cannot be emphasised in more than the first of the four clauses in which it occurs. In the words of absolution the emphasis should be on "have *mercy* . . . *pardon* . . . *strengthen* . . . *bring you to* . . . *life*." The alternative verbs, simply because they are alternative, need no emphasis. (Compare pages 35, 36.)

THE COMFORTABLE WORDS

Emphasise "comfortable," perhaps by a slight drop in the pitch of the voice.

The first "word" describes the all-sufficiency of Christ as the refresher of the weary; "Me" and "I" should therefore be emphasised. (Notice the pronoun in the Greek, *καὶ γὰρ ἀναπαύσω*.) The Prayer Book version should be noted: there is no "all *ye* that travail," which is sometimes heard.

In the second "word" notice how the promise "should . . . have everlasting life" recalls the benediction contained in the last words of the Absolution.

In the third "word" the principal thought is "*came* . . . to *save sinners*." From the point of view of human beings "came to save" implies a coming to this world, and "world" hardly seems to require emphasis. "Save" almost, but not

quite, implies "sinners"; but a little emphasis on "sinners" adds a point: there is refuge in Christ not only for the heavy laden, but also for the wicked.

In the fourth, emphasis should be given to "Advocate" (since it is evident that the first need of the offender is someone to plead for him) and to "he" (αὐτὸς ἱλασμός ἐστιν). Though there is no article in the Greek, Ἰησοῦν Χριστὸν δίκαιον, the priest perhaps does well to say "Jesus Christ *the righteous*," reminding those who hear him that Jesus Christ is the righteous in an absolute sense. "Jesus Christ the righteous," when "the" is hardly pronounced, might seem to imply that of many Christs one, specially known as "the righteous" is designated. (Compare "Aristides the Just".) "Righteous" must not be slurred over, for it is our Lord's perfect righteousness that makes His advocacy so powerful.

THE SURSUM CORDA

"*Lift-up* your hearts"—"Let us give *thanks*." After a confidence-inspiring message it is natural that the messenger should bid the people to lift up their hearts in thankfulness to Him from Whom they have just received a message of assurance and hope. The priest's voice should indicate the naturalness of the transition.

THE PREFACE

The priest again speaks to the Almighty on behalf of the people, and often he does so very carelessly, saying "It is *vairy mitright*." The cumulative force of "meet, right, and our bounden duty" can only be

brought out by careful attention to the punctuation. The commas before and after "Holy Father" also cannot be ignored without loss. "Thanks" is an important word. Perhaps "times" and "places" will bear some emphasis, which would amplify the meaning of "therefore," suggesting: "in the special circumstances—the sharing in the heavenly worship—of this time and place."

THE SANCTUS

Great care is needed in the pronunciation of "holy." The word should be said in a perfectly natural and ordinary way; but many priests, from a desire to be very reverent, say the word in a way that is anything but natural, giving an affected pronunciation to the vowels. The first is sometimes rendered almost "er," making the word "herly"; in the second syllable the short "a" (as in "man") is sometimes heard in the place of the short "y." (Compare pages 15 and 17.)

Probably "full" does not always receive the emphasis that is its due—"Heaven and earth are *full* of thy glory"—God's glory is to be seen *everywhere* by those with eyes to see it.

THE PRAYER OF HUMBLE ACCESS

We come *trusting*, not in *our righteousness*, "but in *thy . . . mercy*." This antithesis should be denoted by the right amount of emphasis.

"We are not worthy so much as to gather up the *crumbs*," though even *dogs* eat of the *crumbs* which fall from the table (Mark xv. 27). Our unworthiness is complete; but "*Thou* art the . . . Lord,

whose property is *always-to-have-mercy*." We are, therefore, emboldened to pray that we may so "eat the *flesh* of . . . Jesus Christ, and . . . drink his *blood*, that our *sinful bodies* may be made clean by *his* body, and our *souls* washed through his most precious *blood*." It is not possible to emphasise all the words which seem to call for emphasis, or even fully to mark all the antitheses in this prayer. Though "our" and "his" correspond with one another, it is probably better to emphasise "sinful" than "our," for the word "his" is of itself in this sentence a complete antithesis to all idea of sinfulness. We must emphasise "bodies" and "souls," for the Sacrament is given to us for the preservation of the whole nature, both physical and spiritual.

THE CONSECRATION

"By his one oblation of himself once offered." The whole clause is parenthetical, and there should be the same pause before the words as is made at the end of them. A slight change of tone also indicates the parenthesis. "One" and "once" have a special importance, and should be emphasised.

"A *full, perfect, and sufficient sacrifice, oblation, and satisfaction* for the sins of the *whole world*." All the first three adjectives and the three nouns which follow them are full of significance. Failure to punctuate carefully here results in great loss of force. The utter completeness and efficacy—for all men and under every aspect—of that which our Lord did once for all upon the Cross is wonderfully suggested by the close sequence of three similar ad-

jectives and three allied nouns, and the expression "the whole world"; and the priest must not by carelessness obscure the great meaning of these carefully chosen words.

The priest should also give thought and care to the phrasing and emphasis of the sentence in which he says that our Lord "did *institute* and . . . command-us-to-*continue* a . . . *memory* of . . . his . . . death." Then, a very little farther on, when he comes to the words "in *remembrance* of his death and passion" (which are often said as if the priest had no idea that they are connected with what has gone before) he links up the "in remembrance" with the "institution" which precedes it, and so recalls the command at the original institution which he has just quoted.

Every priest takes care to say with great reverence the Words of Institution, but the results of this care are not always happy. Some—indeed most—lower their voices several tones as they say the words, and not a few introduce into their intonation an unpleasant grating quality. One has simply to try to reconstruct mentally the original scene, to hear the voice of the Saviour saying the words—the first time they were ever heard—to reproduce as nearly as one can the tones of solemnity and love in which the words must have been said, to speak without any sort of affectation, to remove oneself altogether from the atmosphere of ecclesiasticism and priestcraft. And certainly one should never allow one's manner of saying the words to become stereotyped.

In the consecration of the Bread, a proper pause

should be made between "take" and "eat," and the words to be emphasised are "this" (picture Him with the loaf in His hands) and "My Body-which-is-given-for-you." In the consecration of the Wine "this" and "Blood-of-the-New-Testament" similarly should be emphasised. There should also be a little dwelling upon "all," to show that it refers to "ye"—"all ye," not "all this." It should be borne in mind, and indicated by the manner of saying the words, that "in remembrance of Me," the last words of the Prayer, complete the "Do this," not the "as oft as ye shall drink it."

THE WORDS OF ADMINISTRATION

The priest who ministers in any but a small church probably says the Words of Administration more often than any other complete sentence in religious or secular speech. The very frequency with which he says the words may cause him to say them in a way in which he never said them in the first few weeks of his ministry. It is not long before the priest (or the deacon) develops peculiarities of his own, and he should always be on the watch and listen to himself as he administers the Elements. He has continually to realise that the communicant kneeling before him has reached, for himself, the most solemn part of the service—a part at which it is all important that there should be nothing that could jar or distract.

It may be well to mention some of the difficulties in saying the words, and some of the idiosyncrasies which are sometimes observed. "Which was" is

not easy to say—and “ which was shed ” is still more difficult—when one is trying to speak, not too loudly, but reverently and yet not too slowly. “ Which ” tends to degenerate into “ wh’ ” or to be altogether omitted. “ Take and eat ” is often rendered “ take n’eat ”; the “ and ” before “ feed ” also is often badly slurred over.

Every priest must decide for himself whether the words shall be whispered or said in a low normal speaking-voice. It is distracting to the communicants waiting to take their places to hear nothing from those who are administering the Sacrament except a faint whispering sound, with frequent sibilants, punctuated at intervals by a louder “ serve ” and “ soul ” (the vowel sounds of the two words being often almost indistinguishable from one another), and “ life ” (which is sometimes heard rather as “ lafe ”) followed later by “ feed.” On the whole, the quiet speaking voice and the avoidance of all but the very slightest emphasis or accentuation is probably best for those who are communicating as well as for those who are waiting their turn.

When we priests have prepared people for Confirmation and they come to their first Communion, or when we have helped older communicants to prepare themselves, is there not some subtle departure from our usual manner as we say the Words of Administration to them? And, if there is, is it not an indication that the way in which we habitually say these sentences leaves something to be desired? First, last, and always the priest’s two great needs in this part of his ministration are

reverence, in which very few would fail, and freshness, which is often conspicuously wanting because the great difficulty of saying the words as they should be said is not continually borne in mind.

THE LORD'S PRAYER

Many of the communicants will not be expecting the Lord's Prayer when the priest begins to say it. He should leave time after the first two words for the congregation to join with him, without having to hurry over the words, in saying every word of their *Paternoster*.

THE PRAYER OF OBLATION

If the words "we thy humble . . . thanksgiving" cannot be said in one breath, a pause may be made after "goodness," but not after "accept," where a break is sometimes observed. The central thought of the prayer being that of offering, "accept" and "sacrifice" should be emphasised, but "sacrifice" must be closely linked with the words that follow it: the priest *must not* drag controversy into his prayers. Care is needed in the phrasing in order that the connection "grant" and "we . . . may obtain . . ." may not be obscured. To indicate the comprehensiveness of the prayer "all thy whole Church" and "all other" may with advantage be emphasised.

In the second section of the prayer, "offer" and "present" are the principal verbs. We offer ourselves, both soul and body—not ourselves, *and* our souls, *and* our bodies, which is the plain meaning of the words as they are ordinarily said with far too much accent on the second syllable of "ourselves." If

“fulfilled” is the equivalent of “filled full,” as probably most would understand it to be (compare Kennett: *In our Tongues*, p. 43), the word may best be pronounced as if it were two—“full filled”—the force of the first syllable being thus preserved.

In the third section of the prayer there are several antitheses. *We* are unworthy to *offer*, yet we ask *God* to *accept*. We are unworthy to offer *any* sacrifice, yet we ask Him to accept *this*—“our bounden duty and service,” or “our sacrifice of praise and thanksgiving” as it is called in the first sentence of the prayer. It would be wearisome to emphasise all the contrasted words, and the priest will probably be wise to content himself with emphasis on two pairs only—“unworthy . . . to *offer* . . . *any* sacrifice, yet we beseech thee to *accept this*. . . .” The emphasis which is often put upon “sacrifice” seems to be pointless. In the final words the antithesis is between two prepositions—“*By* whom, and *with* whom . . . all honour . . . be unto thee.” Care is needed in the phrasing: the commas both before and after “in the unity of the Holy Ghost” must be observed.

THE THANKSGIVING

In the first sentence, while it is necessary to mark the connection between “us” and “who have duly received,” the connection between “feed” and “with the spiritual food” must not be overlooked. The priest should say all the words “for that thou dost . . . Saviour Jesus Christ” in one breath.

The whole of the first section of the Thanksgiving is difficult because so much has to be said before the full stop is reached. But, if the difficulty is borne in mind, and if the priest will continually try to express the meaning of the words, he should be able so to say this section that it shall not be unintelligible. Unless care and thought are given to the way in which the words are said, the congregation will never realise, by simply hearing, how much depends upon the verb "assure." "That we are very members incorporate-in-the-mystical-body" seems to bring out the meaning better than "that we are very members-incorporate | in the mystical body," the former phrasing giving to "incorporate" the force of "incorporated"—a verbal force, which seems to be required rather than the adjectival force which the break after "incorporate" suggests.

In the second section, following upon an acknowledgment of the benefits which Holy Communion gives, we pray that we may make a right use of those benefits—"that we may *continue* in that holy fellowship" into which we have been admitted, and, lest we be unworthy so to continue, may "*do* all such good *works*" as God has prepared for us to walk in. It might seem to be more to the point to emphasise "good," since "do good" gives the sense of the clause, but, inasmuch as all the works that God prepares must be good, emphasis on "works" is to be preferred. Further, emphasis on "works" seems to be required as an acknowledgment that works are necessary to complete that faith which accepts the assurances that have just been recited.

When a prayer ends with a doxology there is always a danger of careless phrasing—*e.g.* of saying “to-whom-with-thee-and-the-Holy-Ghost | be all honour and glory” instead of “to whom | with thee and the Holy Ghost | be all honour and glory.”

USE OF ALTERNATIVE PRAYERS

Many priests appear to have a cast-iron rule as to the use of the Prayer of Oblation and the Thanksgiving. They will say the former at all early Celebrations and the latter always at mid-day; or they keep to some similar rule. This is a pity. Though the Prayer of Oblation will generally be preferred by early morning communicants and the Thanksgiving by people who only communicate at mid-day, it is good for both sets of people to become familiar with both prayers. Until the time comes when both are used in their proper places at every Celebration, there could be no great harm in following the example of an eminent priest who confessed that the rubric, “Or *this*,” at this point was the one direction in the Prayer Book which he habitually disobeyed.

GLORIA IN EXCELSIS

It is unfortunately necessary to point out that “glory” is a disyllable. “Gālōry” is very often heard.

As “glory” is naturally emphasised, so should “peace” be. For the rest, the wording and punctuation are such that the emphasis and phrasing do not call for special attention, except perhaps in one point: some people, both priests and laymen, keep on

saying "have mercy upon us" in the second section of the Gloria; but the preposition will not bear any stress, since the "have mercy" crystallises the whole intention of the thrice-uttered petition.

THE BLESSING

The priest says this Blessing so often, both in and out of its place, that he is in danger of forgetting with what care it is worded and of saying it carelessly.

The two chief words are certainly "peace" and "blessing." Each is the subject of one of the two principal sentences of which the Blessing consists, and each should be emphasised.

In the final words it would be natural to emphasise "be," "remain," and "always"; but "be" is not of great importance, and emphasis should probably rather be put upon "amongst": "the blessing . . . be *amongst* you" now "and *remain* with you *always*." There is no antithesis between "amongst" and "with": either might have been used twice, or they might have changed places, without any real effect on the meaning of the benediction.

X

PUBLICK BAPTISM OF INFANTS

PROPERLY and thoughtfully conducted by the priest this service is for the people a very happy event in their home-life in the Church ; and, although the language is not always that in common use, the careful priest can so say his part that the service is full of meaning to the people. But if the words are gabbled through in a perfunctory way, one kind of voice only being used, the service becomes a wearisome ceremony : people get the impression that the child has got to be “ done,” but there is nothing to show them why.

A congregation (called “ the people ” in the rubrics), is pre-supposed. Most of the clergy appear to be agreed that our present hole-and-corner method of taking Baptisms at times when there is no general congregation is undesirable, yet few have the courage to obey the first and last of the rubrics printed at the head of the office. Some who have obeyed the rubrics, and taken Baptisms after the second Lesson, have found that their congregations welcomed the arrangement. Most congregations comprise many baby-lovers ; and a Baptism takes no longer than a sermon should, and it is more profitable for instruction than many sermons are. At least once

in a month there ought to be an opportunity for parents to bring their children to a "*publick*" Baptism. The pseudo-public Baptisms can still be taken, as the first rubric permits, on any other day.

When a child is baptised "when the most number of people come together" the congregation should be invited to look towards the font except when all kneel to pray. The people like to take their share in the service.

BEFORE THE SERVICE

It is well, before the service begins, for the priest to ask the Godparents what they are going to call the child. He then discovers the sex of the child (and fond parents seem to think that there ought not to be any need for a direct question—"Boy or girl?"—to be asked!), and is able, too, to reason with the Godparents—or generally with the natural parents—if they propose a pagan or ridiculous name. The child once named by the Godparents at the font *is* named, once for all, and the name cannot be changed. (See the second question and answer in the Catechism. The priest does not name the child, though he is the first to address it by the name which has just been given to it by others.)

Before the service begins the priest may also have a little informal talk with the Godparents, explaining to them that the questions (after that at the beginning of the service) are addressed to the child. They will then find nothing perplexing in hearing the question, "Wilt thou be baptized in this faith?" and in answering "That is my desire,"

though they themselves have already received baptism.

Two more suggestions may perhaps be made. The water in the font should be hot at the beginning of the service, that it may be warm at the moment of Baptism. An infant has, or should have, no experience of cold water in its earliest days ; and for the sake of the people and the priest, no less than of the child, it is desirable that nothing should be done which might upset the child. . . . The books which are commonly provided are most inconvenient. It is very difficult for people, who are a little nervous and are kneeling none too comfortably upright near the font, to manage the limp cloth-covered books which are usually given to them ; and for the Godmother or nurse who holds the child it is almost an impossibility with her one free hand to turn the pages. The whole service may be had printed clearly on a card of about foolscap size. This card is cheaper and much more convenient than a book.

FIRST QUESTION TO THE GODPARENTS

The question, "Hath this child been already baptized, or no ? " should be asked naturally. It is only a quiet personal request for information. There is nothing threatening in it, as the way in which it is sometimes asked would seem to suggest.

FIRST ADDRESS TO THE CONGREGATION

If the priest will try to speak naturally to the congregation, as if he were exhorting them in words of

his own extemporaneous choosing, he will not miss the many points which ought to be brought out in this first address. When he speaks to the congregation he should speak in an "audible voice"—the kind of voice which the Lesson rubric directs, the kind that would be fitting in the pulpit.

PRAYER

The voice here changes, for it is no longer the congregation but the Almighty to Whom the priest speaks.

In the first prayer the address is long, and is not easy to say all the way through as an address should be said; but there should be a distinct change in the voice when petition begins at "We beseech thee . . ." Care is needed in a few points. "Noah | and-his-family-in-the-ark" should be avoided; the story of Genesis requires that the words should be taken without any break—"Noah-and-his-family-in-the-ark"—since Noah was not left outside when his family went into the ark. "From perishing by water" is a trap to catch the unwary. A slight pause is required after "perishing," for water was the instrument of salvation, not the potential instrument of destruction (see 1 Pet. iii. 20). The address collects together some of the occasions on which water has been, under God, a means of helping His people.

In the second prayer the address describes the readiness and power of God to help His people, and "aid," "helper," "life" and "resurrection" should be emphasised. In the petition section of the prayer, if any emphasis beyond that which is almost inevit-

able is required, it should be on “ask” and “have,” “seek” and “find,” “knock” and “opened.”

THE GOSPEL

The words “Hear the Gospel . . .” should be said in the same tone as is used in announcing any other lection. Many priests say them in the sing-song voice which can be better tolerated in the reading of a portion of Scripture than in the announcement of the place in the Bible where it may be found.

In the Gospel itself the point—“his *disciples rebuked*,” “But . . . *Jesus . . . was . . . displeased*”—should not be overlooked. In verse 15 a little emphasis on “child” helps to recall wandering thoughts to the purpose of the Gospel, which is to remind the hearers of our Lord’s special love for children.

SECOND ADDRESS TO THE CONGREGATION

Here, again, the sermon-voice should be used, which is not at all like the voice in which Lessons and Gospels and sermons are generally read. The emphasis offers no difficulty, but “good will” might perhaps be made a little more prominent than it sometimes is, for it is the kernel of the whole exhortation or address. “Favourably receive” is not altogether easy to say quickly, as the priest who hurries through the service will soon discover. “Favourably alloweth” is not quite so difficult.

THE THANKSGIVING

This should be said by the priest alone. The italicised “Amen” is conclusive on this point. The

fact that the prayer contains variable words and is said standing is further evidence of the compilers' intention that the people should only say the "Amen." The words "let us . . . give thanks . . . and say" are not enough to justify the practice of letting the congregation join in saying aloud the words of the Thanksgiving; they can "say" the words in a spiritual sense.

The one word which calls for an emphasis that is liable to be overlooked is "thanks." The clause in which it occurs is the only response to the bidding "let us . . . give thanks."

FIRST ADDRESS TO THE GODPARENTS

The voice from this point until the last of the questions has been asked should be quite different from any that has so far been used. The priest is speaking to people near him, and there is no need for the "audible voice" in which congregations are addressed; indeed, it is quite out of place here. The priest should exhort and question in the tones which he would use in addressing people in their own homes. Care in this respect serves to remind the sponsors of their peculiar responsibility: their share in the service is not quite the same as that of the rest of the congregation.

In the address to the Godparents there is a steady progress upwards to the "Wherefore"—"Ye have *brought* . . . ye have *prayed* . . . ye have *heard*"—and emphasis is desirable on the three principal verbs. Some emphasis should also be given to

"*promised to grant . . . which promise he, for his part, will . . . keep . . .*" The slight stress on "he" and "his" prepares the way for "*this infant . . . for his part . . .*" Since the baptismal vow is one of renunciation, belief, and obedience, emphasis in the last sentence before "I demand . . ." should be on "renounce," "believe," and "keep . . . commandments." In the questions which follow the same three points should be brought out.

THE QUESTIONS

The natural speaking voice must still be used. The familiar phrases of the Creed will lead the priest without his knowledge into the deadly ecclesiastical sing-song unless he is on his guard. Though he is using an adapted form of a daily declaration or statement, he must never forget that he is asking question after question. He will perhaps find it a help to imagine a note of interrogation where he sees a semicolon printed ; but he must be careful not to give an air of finality to any of the questions until the last, or the sponsors, if they are not educated people, will all the time be wondering nervously where they ought to begin to answer him.

PRAYERS

In the first prayer there are two pairs of antitheses which should not be overlooked—"old Adam" and "new man," and "buried" and "raised up." In the second, there are also two pairs—"carnal affections" and "things belonging to the Spirit," and "die" and "live and grow."

In the fourth prayer care should be taken not to say

“live-and-govern-all-things,” which is often heard. Let it be made quite clear, by a proper observance of the punctuation, that the sense is “who dost live, world without end” and dost “govern all things, world without end.”

The first three—sometimes the first four—of the prayers are often said in a perfectly natural and reverent praying voice. They are short, and there is not time for the development of an unconscious monotone. But the fifth is long, and the priest has to be careful to avoid, by monotony of voice, any seeming unreality. After the long address, some change of tone may well be made at “Regard.” “Remain,” towards the end, is a word whose significance is often lost for lack of slight emphasis.

THE BAPTISM

After very little experience of Baptisms the priest will see the wisdom of arranging with the nurse or Godmother that the child, immediately before he is baptised, shall be resting on her right arm. The priest can then easily take the child on his own left arm ¹ and pour the water with his right hand.

The congregation should be able to hear that the Baptism is taking place; but the words, being addressed to the child only, should not be said too loudly. Probably very few would fail to say them slowly and with due solemnity and gladness.

¹ Many inexperienced clergymen dread this moment; but there is no difficulty at all in holding a baby as it should be held. In his visiting, the unmarried priest can get, before his first baptism, the ounce of practice which is worth more than a pound of precept.

Many priests at this point kiss the child's forehead. The newly ordained priest will, perhaps, do well to reflect that if he follows this practice at his first Baptism, he is committed to it at every Baptism until he changes his parish ; and he may live to regret his first impulsive decision.

THE RECEPTION INTO THE CHURCH

The words are addressed to the whole congregation. At least every mother in the church will be glad if the priest carries the child from the font and says the words of reception in the body of the church, where all may see and hear. The child is being admitted into the family, and the family likes to be able to realise the fact.

"Sign him with the sign of the Cross." "Cross" and the first "sign" should alone be emphasised : "signing with the Cross" is the whole intention of the words, which is obscured by emphasis on the second "sign."

THIRD ADDRESS TO THE CONGREGATION

The priest should not begin this address until the Godparents, the child, and the congregation are once more ready for the service to proceed.

All the way through the service one thought keeps on recurring. By such phrases as "lively member," "all the days of thy life," "ever remain . . . faithful," "continue Christ's . . . soldier," and "lead the rest of his life," as well as by the final address to the Godparents, the Prayer Book gives prominence to the doctrine that Baptism brings not

only blessing but also responsibility. It would be wearisome to emphasise the idea wherever it occurs ; but perhaps at this point it is well, in summing up the whole of what has gone before, to say " lead the *rest* of his life according to this *beginning*."

THE LORD'S PRAYER AND THANKSGIVING

The priest has an opportunity at this point of showing, by the way in which he says the prayers, that the occasion is one on which the members of the family have good reason to rejoice together.

In the Thanksgiving stress will naturally fall on " thanks," as well as on the verbs " regenerate," " receive " and " incorporate," which express the baptismal blessings.

" Buried with Christ in *his* death," indicating that it is Christ's death to which reference is made (see Romans vi. 4, and Col. ii. 12) ; and later, " that as he is made partaker of the *death* of thy Son, he may also be partaker of his *resurrection*."

SECOND ADDRESS TO THE GODPARENTS

Here the priest again speaks as one man to another, advising and exhorting *those who are near him*. He must try to bring out all the points in this not very easy address—*e.g.* " this child hath promised by *you*," so " *ye* must remember . . . *your* parts " ; " *ye* shall call upon him to hear sermons ; and *chiefly* ¹ *ye* shall provide, that he may learn the

¹ So there is some justification [for the practice of allowing children who have attended Sunday School (to which they go to " learn the Creed, the Lord's Prayer . . . and all other things . . . ") to leave the church before the sermon.

Creed . . . and all *other* things . . .”; “as *he* died, and *rose* again . . . so should *we* . . . *die* . . . and *rise* again . . .”

The priest should not let finality appear in his tone at the words “godliness of living.” The address does not end till “for that purpose” has been said.

The end is somewhat abrupt ; but this abruptness is not felt if the Baptism is taken at a Sunday Evensong—and Mission Church congregations delight in Sunday evening Baptisms. The sound of the chant for *Nunc Dimittis* takes one naturally back to Evensong.

XI

SOLEMNIZATION OF MATRIMONY

ON the publication of banns of marriage, see pages 59, 60.

ADDRESS TO THE CONGREGATION

The Address falls into four sections:—(1) The purpose of the assembly in the church; (2) The holiness of Marriage; (3) The causes for which Matrimony was ordained; (4) The invitation to objectors to speak.

In the first section “in the sight of God” is a phrase which should not be slurred over. It paves the way for emphasis on “honourable,” which introduces the second section.

In the second section it is natural to emphasise “mystical”; but there is no antithesis calling for such emphasis, for both marriage and the union between Christ and His Church are mystical, and emphasis is best reserved for “Christ” and “Church,” which are parallel to “man” and “woman” in the first sentence. Omission of the comma after “wrought” obscures, and may even alter, the meaning of the sentence in which it occurs. The thought of the holiness of marriage is kept in the foreground by emphasis on “*not . . . to be enterprised . . . unadvisedly, lightly,*

or *wantonly*," the next words (about lusts and brute beasts) being said parenthetically, " but *reverently, discreetly, advisedly, soberly*, and in the *fear of God* " ; the necessary emphasis on the adverbs is secured simply by isolating every one of them in accordance with the punctuation. Then, as introduction to the third section, the priest says " duly considering the *causes* for which Matrimony was ordained." In each of the " causes " there is one phrase which summarises the whole cause—*procreation of children, remedy against sin, mutual society, help, and comfort*—and only the significant two or three words in each need be emphasised.

The first three sections are confined to instruction. The fourth is a challenge ; but, as there is small likelihood that the challenge will be taken up, there is no need for any great change of tone in making it.

FIRST ADDRESS TO THE MAN AND WOMAN

Here again, no bar to marriage is likely to be revealed. None the less the words should be said with due solemnity, the priest remembering that at this point he is speaking to two people who are quite close to him, and that the point of the words is lost if, by speaking in a loud voice, he gives the impression that he is addressing a church full of people.

One small point may well be brought out. The priest has invited the congregation to show just cause against the marriage ; then, to make the enquiry quite complete, he says quietly to those about to be married, " I require and charge you

. . . that if either of *you* know any impediment
 . . . ye do now confess it."

THE ESPOUSAL

In the words which the priest addresses to the man and woman, emphasis falls naturally on the verbs in the second part of each promise—"love," "comfort," etc. "Only" also is an important word since, without that which it implies, there is no clear promise of monogamy. A slight pause, as for a comma, should be made after "keep her," "keep him," indicating that "in sickness and in health" covers all the previous promises.

THE PLIGHTING

Here the priest must be content to speak very deliberately and clearly—to the bridegroom particularly, for he is nearly always less self-possessed than the bride, and is besides in the difficult position of having to speak first.

The following division of the words is suggested :—
 " I, *M.* | take thee, *N.* | to my wedded wife, | to have
 and to hold | from this day forward, | for better for
 worse, | for richer for poorer, | in sickness and in
 health, | to love and to cherish, | till death us do part, |
 according to God's holy ordinance ; | and thereto | I
 plight thee my troth." The woman's vow may be
 administered in even more sections, one each being
 given to "love," "cherish," and "and to obey."

Every priest who has taken only a few weddings must have had experience of the great difficulty which people of small education find in saying

“according to God’s holy ordinance.” Very great clearness and deliberation are desirable at this point, except when the people being married are educated and use their Prayer Books. In such instances there is obviously no need to dictate the words in so many sections. People who can read, but cannot very well follow the service in their Prayer Books, may have less difficulty in saying the words of their vows if the priest will let them read them from his own large type book. He will then have to read with the book turned upside down from his point of view. But anything is worth while that will help the poor nervous couple to keep their wits about them !

When the man gives the woman the ring he may be instructed by the priest to say, “ With this ring | I thee wed, | with my body | I thee worship, | and with all my worldly goods | I thee endow : ¹ | In the Name of the *Father*, | and of the *Son*, | and of the *Holy Ghost*. | Amen.”

THE FIRST PRAYER

The central words are “ *these persons may surely perform and keep the vow and covenant . . . and may ever remain in perfect love and peace together.*” There is no need to emphasise both “perform” and “keep,” or both “vow” and “covenant.” If “keep” and “vow”—the words best understood, as well as

¹ Care should be taken in saying “endow.” Some uneducated bridegrooms, honestly believing themselves to be repeating what the priest has said, have been known to say “With all my worldly goods I thee *and thou*.” Many, in plighting their troth, say “according to God’s holy *audience*.”

the words which occur close together—are emphasised, the sense is fully brought out.

THE WEDDING

The priest speaks first to the man and woman, and then to the congregation.

In the words addressed to the man and woman there are two antitheses—between “God” and “man” and between “joined together” and “put asunder.” The major antithesis is between “God” and “man” (see Matt. xix. 6, Mark x. 9. *ὁ οὖν ὁ Θεὸς συνέτευξεν, ἄνθρωπος μὴ χωριζέτω*).

In the words addressed to the congregation the recapitulation of the four things already done—the consent, the witness, the betrothal, and the declaration—requires no emphasis. Attention to punctuation is all that is necessary. The words “I pronounce that they be man and wife together” should be said very clearly, for they complete the marriage.

THE FIRST BLESSING

The priest is not blessing the whole congregation. He should therefore speak quietly.

THE PSALM

Psalm cxxviii will generally be used, Psalm lxvii being the more suitable for use on the occasions on which the prayer for children of the marriage is omitted.

VERSICLES AND PRAYERS

These should be so said that the congregation may hear them and make the prayers their own.

In the prayer for a general blessing on the newly married people, "learn" and "fulfil" should be emphasised, for in these words is embodied the whole idea of the prayer—the reception of a gift from God leading to a godly life.

In the prayer that the marriage may be fruitful in children, great care should be taken to indicate by the phrasing that "both" is not an adjective but a conjunction. The obvious meaning of the petition is that the people may *not only* be fruitful *but also* may live together in love and honesty; but, by careless phrasing, the priest may obscure the obvious.

In the prayer for reciprocated love there are two addresses, each beginning "O God, who" When petition begins at "look mercifully upon these thy servants" there should be a change in the tone of the priest's voice. Care must be used in saying the parenthetical sentences lest the connection of the principal sentences be lost. Seeing that the prayer is one for reciprocated love, a little emphasis may well be put upon "man" and "wife" and upon "woman" and "husband" in the petition section of the prayer. The force of the third parenthesis is brought out by stress on "Christ" and "his."

THE SECOND BLESSING

This Blessing, like the first, should be said quietly. It is addressed only to the newly married people.

THE SERMON

A congregation is pre-supposed all through the service; and the intention of the compilers is that

the sermon should be preached for the good of the whole congregation, not only of those who have just been married: the first words of the exhortation or instruction given in the Prayer Book (to be read "if there be no Sermon") clearly indicate this. "All ye that are married . . ." is obviously intended for the congregation. The priest, if he will take the trouble to prepare a sermon, has here a great opportunity for saying a word entirely in season as to the "duties of Man and Wife."

The members of the congregation are usually in a much better condition to listen to the sermon than the bride and bridegroom can be expected to be. Compared with the bride and bridegroom they are in a calm state of mind, and the priest may teach them something valuable as to the sacredness of marriage. At a wedding he may speak much more to the point on this subject than he can at any other service; and it is very evident that too many of those who attend weddings look upon them simply as social functions—many of them are hardly ever in a church except for a wedding—and regard the marriage bond as one that may lightly be broken if it prove irksome. The priest acts wisely—certainly he acts in accordance with the intention of the Prayer Book—if he preaches a sermon declaring the duties of Man and Wife to the whole congregation. Such a sermon is far more profitable than advice, however excellent, given *sotto voce* to two people kneeling before him, whose minds are in a whirl and who will probably forget quickly nearly all that the priest has said.

XII

BURIAL OF THE DEAD

ALL through this office the priest has to bear in mind the nearest relations of the departed. He will quickly become accustomed to "taking funerals" without feeling much emotion, but for the mourners the funeral which the priest takes as part of his routine duty is a sad and memorable event. Little details of the service may come back to their memories years afterwards.

It is matter of experience that mourners are greatly helped through a trying ordeal by a priest whose rendering of the prescribed form of service is sympathetic; the service comforts the mourners when it is taken by one who tries to put himself in their position. If the priest will keep ever in mind the danger that he may come to have "the soul of an undertaker," as it has rather unkindly been called, the tones of his voice will not have to be specially controlled; they will be sympathetic and natural. As a mourner, reading through the service, would seize upon every grain of comfort that it offers, so will the sympathetic priest give due emphasis to the strengthening and helpful words of the Prayer Book Office. If the priest's sympathy is real, he is in no danger of being or appearing to be sentimental.

Sympathy strengthens the mourners ; sentimentality can only enervate.

THE INTRODUCTORY SENTENCES

1. LIFE THROUGH CHRIST. The first personal pronoun is emphatic—*Ἐγὼ εἰμι ἡ ἀνάστασις*. For the rest, emphasis should be on the words that tell of the promise of life for the believer : “ *I am the . . . life . . . He that believeth . . .* ” (“ *in me* ” is implied in “ *believeth*,” and “ *me* ” need not be emphasised) . . . though he were *dead* . . . shall . . . *live*.” Possibly “ *never* ” will bear a little emphasis.

2. THE VISION OF GOD, whom “ *I shall see for myself, and mine eyes shall behold. . . .* ” The reference to the destruction of the flesh may well be kept from too great prominence ; it is the one thought from which the mourner most shrinks. The wording of the declaration of faith—“ *in my flesh shall I see God* ”—suggests emphasis on “ *flesh* ” ; but on other grounds emphasis may be withheld from this Old Testament belief.

3. SUBMISSION TO THE WILL OF GOD. The antithesis in the quotation from 1 Tim. xi. 7, is between “ *into* ” and “ *out* ” ; in the quotation from Job i. 21 it is between “ *gave* ” and “ *taken away*.” Faith is shown in the word “ *Blessed*,” which should be emphasised.

THE PSALM

It is seldom that the congregation does not sit during the Psalm, and generally the priest reads the whole Psalm unless a sexton or cemetery caretaker says alternate verses. If the priest reads every

verse he has an opportunity, which would not otherwise be his, of throwing light, by careful reading, upon the Psalmist's meaning.

Psalm XXXIX. As a measure of the strictness with which the Psalmist kept silence (1 to 3), he records that he refrained even from *good* words. But at the *last* (4) he speaks. His days are short, as it were a *span* long; his age is *nothing*; every man is altogether *vanity* (6), for he walks in a *vain shadow* and disquiets himself in *vain* (7). But, in spite of everything, there is hope—"my hope is even in *Thee*" (8); though he is *consumed* by his affliction (11), he can turn to God, crying "O *spare* me a little. . . ."

Psalm XC., which is customarily used at the burial of the aged, contrasts finite man with the infinite, eternal God. The emphatic "thou" (1) fixes thought upon God at the outset. Other words pointing to the eternity and greatness of God are "a *thousand years* . . . are but as *yesterday*" (4). The brevity of human life is indicated by the change that takes place between the *morning* and the *evening* of man's short day (6); though man exceeds the normal span and lives even so long as *fourscore* years, his increasing feebleness makes life a burden (10). Consideration of God's greatness and man's littleness, and of God's displeasure at man's sin (11) leads the Psalmist to prayer that God will *teach* His people (12) and be *gracious* to them (13), that they may *rejoice* and be *glad* (14). The Psalm ends with prayer that God will *comfort* the afflicted (15), and prosper their work.

THE LESSON

No directions being given for announcing either the beginning or the end of the Lesson, the priest must decide for himself whether he will make any announcement or not.

The Lesson is long. It can be nothing but wearisome unless it is thoughtfully read. It falls into six sections:—(1) Verses 20 to 28. Christ's Resurrection and its fruits; (2) verses 29 to 34. The effect of the Resurrection on present life; (3) Verses 35 to 49. The doctrine of the Resurrection; (4) Verses 50 to 53. The change to immortality; (5) Verses 54 to 57. Death's final defeat; (6) Verse 58. The effect of the certainty that death is not the end.

The structure of the Lesson can be perceived by the hearers if the reader makes slight pauses between the sections, as he would between the sections of an instruction of his own composition. He must also indicate by a change of tone the points at which a change of subject is introduced. It is not advisable to emphasise all the salient points; for they are very numerous. The priest must discriminate, and think all the time he is reading.

I. VERSES 20 TO 28. Now is Christ *risen* (20). Since by man came *death*, by man came also the *resurrection* (21), which is *in Christ* (22). Christ must *reign* (25), till He has been victorious over *all* His enemies. His *last* enemy is death (26), for God has put *all* things, including death, under Christ's feet—all that is, except God Himself, Who did *put*

all things under Him (27).¹ Then, that God may be all in all, the Son *Himself* shall be subject to the Father (28).

2. VERSES 29 TO 34. If there is no resurrection of the dead, why are men *baptized* for the dead (29)? Why do *we* stand in *jeopardy* every hour? (30) Where is the *advantage* in fighting with beasts (32)? *If* the dead rise not, let us eat and drink (32, see R.V. punctuation). Keep no company with those who deny the Resurrection, lest you be corrupted (33). There are those who have no *knowledge-of-God*. I say this to put you to *shame* (34), for you ought to have this knowledge and to live by it.

3. VERSES 35 TO 49. But someone (not some *man*) will raise difficulties about the nature of the Resurrection body (35). Why? Death is always in nature a way to new life. That which *thou* sowest ($\sigma\upsilon\grave{\nu}\ \delta\ \sigma\pi\acute{\epsilon}\rho\epsilon\iota\varsigma$) is not quickened except it die (36), and that which thou sowest is not the *body-that-shall-be*, but a bare *grain* (37), but *God giveth* it a body, and to every seed its *own* body (38). Again, not *all* flesh is the *same* flesh (39). Further, there are *celestial* bodies and bodies *terrestrial*, but the glory of the celestial is *one*, and the glory of the terrestrial is *another* (40). Even among themselves the celestial bodies differ in glory, for there is *one* glory of the sun, *another* of the moon, and *another* still of the stars, for even one *star* differs from another in glory (41). The differences are parallel to the difference between the natural body and the spiritual

¹ "All things are put under him" should be read as if it were enclosed in inverted commas.

body (42 to 44).¹ [Parenthetically, there *are* the two kinds of body (43)]. So also it is written that the first Adam was made a *living soul*, the second a *life-giving spirit* (45).² But *first* was the *natural*, afterwards the *spiritual* (46). The *first* man is *earthy*, the *second* man is from *heaven* (47). Inheriting from the first Adam, our bodies are *earthy*; sharing in the resurrection of the last Adam they will be *heavenly* (48). As we *have* had earthy bodies, we *shall* have heavenly bodies.

4. VERSES 50 TO 53. The earthy *cannot* inhabit the heavenly places (50). There will be a change. Not *all* shall *sleep*, but *all* shall be *changed* (51)—it will be a sudden change (52); the dead shall be raised, and *we*, who are living at the Second Coming, shall be *changed* (52). “For this *corruptible* must put on *incorruption*, and this *mortal* must put on *immortality*” (53).

5. VERSES 54 TO 57. When the perishable has put on the imperishable, the prophecy shall be fulfilled: “*Death* is swallowed up in *victory*” (54). *Where* is the *victory*, *where* is the *sting* of death (55)? The *sting* of death is *sin* and the *strength* of sin is the *law* (56); but God gives us *victory* over death (57).

6. VERSE 58. Death is not the end. Therefore be *stedfast*, *unmoveable*; give yourselves to good *works*, for your labour is not *in vain*.

¹ The priest must here emphasise with discretion. “Sown” and “raised” are emphatic in each of the four antitheses. So also are the words indicating the different conditions of the natural and spiritual bodies. Over-emphasis is to be avoided; and the same kind of emphasis, made with the same inflections four times consecutively, is tiring and inartistic.

² The English loses the point of σῶμα ψυχικόν . . . ψυχὴν ζῶσαν and σῶμα πνευματικόν . . . πνεῦμα ζωοποιούν.

THE PREPARATION FOR THE BURIAL

The priest should not begin to read until the mourners are in their places by the side of the grave ; if necessary he should make such pauses between the sentences as will allow the coffin to be lowered, and the bearers to have moved aside, before the end of the last sentence. It is painful for the mourners if there is a time in which they have to stand still, watching the preparations for burial, while the priest says nothing. Everything must be done that can be done to help them not to dwell too much on the physical aspects of burial.

The first two sentences state facts ; the last two are definitely precatory. The priest should keep the difference in mind, and should be careful to let his voice suit the words which he is saying.

In the third sentence "eternal" may be emphasised. Death in time must come to all : we pray that we may be delivered from death in eternity.

The principal word in the fourth sentence is "spare."

THE COMMITTAL

The reverberations caused by stones or lumps of earth falling on the coffin are very harrowing. The mourners will be spared some needless pain if the priest arranges that only fine earth, even dust, shall be thrown on the coffin.

In the sentence of committal, the antithesis between "soul" and "body" should be marked. "We . . . commit his *body* to the *ground* ; earth to *earth*, ashes to *ashes*, dust to *dust*." The actual com-

mittal will naturally be said with solemnity ; but a note of hope and confidence, even of joy, should be introduced at the words " in *sure* and certain *hope*." . . . " Vile body " is a misleading expression (see the Greek or R.V. of Phil. iii. 21), and the emphasis on " vile " which the sense requires should not be too marked, though " glorious " may well be fully emphasised. Emphasis should be given also to " change." " Our " and " his " are antithetical, but it is not possible to bring out every antithesis. " All " (" subude all things ") is very important: even the most intractable shall be subdued.

REVELATION XIV. 13

This verse contains two principal thoughts—the happiness of the faithful departed and the rest which is theirs. " Blessed " and " rest " should be emphasised.

THE THANKSGIVING

In the first sentence, a declaration of belief in the happiness of the blessed dead, stress should be laid on " joy " and " felicity." " Thanks " is the key-word of the next sentence. In the petitions which follow, " accomplish-the-number " is the dominating thought. Care is needed in punctuation to ensure that the connection " we . . . may have our perfect consummation . . . " may not be broken. In view of St Paul's argument which has been read as the Lesson, " body," " soul," and " glory " will bear emphasis.

THE COLLECT

The service ends on the note of hope on which it began, the long address in the Collect recalling the

first of the introductory sentences. The points which were emphasised there should be emphasised here also. "Not-to-be-sorry-as-men-without-hope" is a phrase which should be made prominent, but the words must be kept together: not all sorrow is forbidden, but only hopeless sorrow.

In the petition section "raise" and the first "we" require emphasis, which indicates that prayer is being offered for all at the grave-side. For a few moments the praying-voice gives place to another in the quotation from Matt. xxv. 34, in which "come" and "receive" are the words to emphasise. The Collect ends with prayer, "*Grant* this" covering both the promise, and the petitions which preceded it.

AFTER THE SERVICE

Mourners should be encouraged by the priest's example to stand for a few moments in silent prayer after the Grace, before they take their "last look." At this point the priest may be inclined, through shyness as much as for any other cause, to go back to the vestry and disrobe. If he can wait a short time and say a few sympathetic words to the chief mourners, or only shake hands as a friend with them, even if they are unknown to him, they will go away feeling that the clergyman regarded the funeral as something more than a mere piece of work that had to be done. The sexton or caretaker and the undertaker's men may be a little impatient of delay, but they are not the people to be considered.

XIII

CHURCHING OF WOMEN

BEFORE THE SERVICE

IF the priest for any reason decides that he will say Psalm cxxvii., he will do well before the service to enquire after the child. It is not a pleasant experience to read this Psalm in preference to the prescribed portion of Psalm cxvi. and to find afterwards that the child is dead.

THE BIDDING TO THANKSGIVING

Even if there is a congregation, the Bidding and the Psalm should be said quietly, for with them the woman alone is concerned. If there is a congregation the priest should raise his voice for the prayers, that all may join in them, as well as in the responses, praying for the woman.

The compilers' lapse from grammar complicates the problem of emphasis. Perhaps, if every word is said clearly and "deliverance" and "danger" are slightly emphasised, the incentive to thanksgiving is made sufficiently clear. Having been preserved, the woman "shall . . . give hearty *thanks*"; she must not think that the Churching (the alternative description to "The Thanksgiving of Women after Child-birth") is simply a way of qualifying herself to

resume ordinary intercourse with her neighbours. The priest, both during the service and, if possible, in conversation before or after it, must make it clear that the Churching is an act of thanksgiving.

THE PSALM

Probably Psalm cxvi. is generally read, simply because it stands first. And, although it appears to be little connected with child-birth, its phrases suit the occasion (though some women, happy in wifehood and motherhood, cannot confess to having said "All men are liars"), and it does provide thanksgiving, which is only implicitly expressed in the alternative Psalm; moreover, the promise "I will receive the cup of salvation" is one whose meaning the priest can expand in conversation after the service; or, better, the promise may immediately be fulfilled at a Celebration of the Holy Communion. But of sheer joy in parenthood, it would be difficult to find a better expression than Psalm cxxvii. Which-ever Psalm the priest reads, he might well suggest to the woman that the other should be read at home.

THE LAST PRAYER

As in the Order for the Burial of the Dead, so in this Office, the last prayer recalls words in the opening sentence of the service.

"Both" is here, as so often in the Prayer Book, a pitfall for careless readers. The conjunction joins "live" with "be," not with "walk" as sometimes appears in the reading of the prayer. If one reads "and walk according to thy will" as if it were en-

closed in brackets, difficulties disappear. Prominence given, by means of short pauses, to "both" and "also," and slight emphasis on "present" and "to come," help to bring out the meaning of the prayer.

* * * * *

The service ends somewhat abruptly, and some priests add a Blessing to the form prescribed. If this is illegal, it is not more illegal than the Blessing with which the congregations are dismissed after the so-called "Morning Service" and "Evening Service." But one illegality does not excuse another; and there is no real need for a Blessing here, since prayer has already been made for God's blessing on the woman. It is probably only conventionalism that makes a priest feel that a service must always end with a form of benediction. The abruptness of the end of *The Churching of Women* is explained by the fact that the woman, in pre-Reformation days, stayed for the Mass which followed her Churching; and the supposition is that she will still, after the Reformation, have an opportunity of communicating immediately after the Churching—a supposition to which reference is made in the words of the rubric, "*if there be a Communion.*"

"*The Woman . . . must offer accustomed Offerings,*" and the priest should let her know to what fund her offerings will be given. If he says nothing, she will probably think that the money is a fee paid to him for churching her. This idea will no doubt be strengthened if he receives her offering in his Prayer Book. It is better to receive the offering in an alms-bag or a "decent bason."

XIV

PREACHING

It is generally admitted that the preaching of the Church of England does not appeal to our congregations as it should. It may be that we have concerned ourselves too much with exhortation and too little with teaching the grounds on which exhortation is based, that—as the Rev. S. Baring-Gould said in the Preface to his *Village Conferences on the Creed* (1885)—our “constant appeals to the conscience tend to blunt it, that after awhile folks like to have their consciences tickled by stimulating sermons as cats like having their backs scratched.” This may be one source of our failure as preachers; but there must be others to compel a later writer to say (*The Church in the Furnace*, pp. 403-404), “The parson . . . very often talks nonsense. . . The Church suffers badly from dry rot in the pulpit. . . . She must not only put a ban on dry rot, but she must also ban the parsonic manner and all forms of affectation—they come between . . . men and Christ.”

The purpose of this chapter—too long for inclusion in its proper place in the Order of Holy Communion—is to suggest some of the more obvious, but commonly ignored, principles by which the preacher should be guided. And first it has to be

said that the object of preaching often seems to be obscured. We make far too much of our sermons. We give our congregations the luxury of special preachers at Harvest Festivals—it is admittedly easier to secure outside help at such a time than it is at the great Church Festivals ; but the incumbent, who should well know his people's needs, by handing over his pulpit to another, misses a great opportunity of teaching the elements of Christian faith and practice to many who are seldom in the church at any other time ; by one little act after another we foster the idea that a sermon is to be regarded as a reward for people who have sat patiently through a long service. Too many aim at preaching " effective " sermons—the kind that makes a man a " popular preacher "—forgetting that the only effective sermon is one that effects something. The only justification of preaching lies in loyalty to its one purpose, which is to change men's lives for the better. That principle was driven home, in a way not likely to be forgotten, by a wise trainer of theological students who was asked, after a sermon had been submitted to him for criticism, " Will that do ? " By way of answer he asked another question : " Do what ? "

What, then, to come to details, is wrong ? None but the expert may attempt fully to answer that question so far as it touches the preparation of the man and his sermon. But one suggestion to the newly ordained man may, perhaps, be allowed. Sermons cannot be ground out, as dissertations may. One cannot " sit down and write a sermon." A

sermon must be the result and expression of much thought, well digested thought. And, because memory is not under full control, and the preacher is liable to forget things that he meant to say, the preparation of a sermon is helped if, when the subject is settled, the preacher will carry with him wherever he goes many little pieces of paper, and on them will jot down—one on each piece of paper—thoughts bearing on the subject of his sermon as they occur to him during his visiting or meditation, or while he is reading his newspaper or a book, or travelling or talking with his friends. When the sermon is to be put into its final shape, he can arrange his scraps of paper, and put each thought in its own place in the general scheme. By this method—not unlike one that was recommended by that great preacher, Dr John Watson—some contact with real life is assured to every sermon. But, if the preacher simply sits down to write a sermon, he will probably be felt by his hearers to be academic, and to bring into the pulpit the atmosphere rather of his quiet study than of the busy world lighted up by the Gospel.

Though the expert alone can speak with authority on the general subject of sermon preparation, any one, lay or ordained, is free to pass judgment on the sermons themselves and on the manner of their delivery. And the root of the many-branched failure of our preaching seems to be simply this: that, as a class, we clergy of the Church of England do not live the life of laymen, neither do we think their thoughts; we forget that the congregations we address consist almost exclusively of non-eccle-

siastically minded men and women, and we do not appeal to them as we ought to because we offend against so many of the right and justifiable canons of lay thought and life.

It was a layman who, on the subject of the ineffectiveness of preaching, wrote to a Church newspaper, "Do not let a man preach because he has to say something, but because he has something to say." (A sermon which is preached because something has to be said is generally only listened to because the congregation has to sit it out. It can seldom do any real good.) Laymen generally, if they had the chance of speaking their minds would have a good deal of valuable criticism to offer both as to the matter and as to the manner of the priest's preaching.

First, as to the matter of preaching. Is it possible to put oneself in the position of the laity and to imagine what they ask and require of the preacher? It is impossible to suppose that the laity would express themselves in honeyed phrases, for they have a genuine grievance against us. They would probably make the following requests among others :—

(1). Get to the point of your sermon quickly. It is disconcerting, after listening for ten or fifteen minutes to what one has believed to be the message for the day, to hear the preacher say, "And this brings me, dear brothers and sisters, to what I want to try and say to you."

(2). Let every sermon have some real and definite purpose, worthy of the consideration of thoughtful

men. Do not give us a promising and instructive historical introduction and then always wind up with the very familiar truth that "you must be good, or you won't go to heaven." We know that. What we want is to be shown *how* to be good.

(3). Do not always be falling back on the "old, old story" told in the old, old way. You must tell it again and again, till it is familiar to non-Christians—with this evangelistic end in view, you should hold very many open-air services, with processions—but Church-people may be assumed to know its bare outlines, at least. Tell the great story in a new way, or leave it out of your sermon: it hurts us to hear it dragged in as a stop-gap.

(4). Similarly do avoid every kind of platitude. We laymen have heard from the pulpit, wailed out with no shame or even declaimed with obvious satisfaction, platitudes that we ourselves should never dream of offering to our elder children.

(5). God's word is a lantern to our feet, intended to light up just the path we have to tread now. It should light up the problems and difficulties of *to-day*. The history of the past and speculations as to the future may both be interesting, but what we chiefly need is light to walk by *to-day*. Don't give us thoughts that perhaps were brilliantly up-to-date fifty years ago. Don't offer us impracticable suggestions. Simply show us what plain, straightforward, manly Christianity has to say to our present needs in this work-a-day world.

(6). Don't bring with you into the pulpit too much of the air of your study. We have heard very

clever and interesting sermons, which must have taken many hours to prepare ; but they have been too theoretical, too much detached from life's realities ; they have been about as helpful spiritually as the ingenious proof of a theorem in algebra can be. A priest (Dean Hole) once said, " The laity are quick in discerning whether from the fulness of the heart the preacher speaketh, or from his library shelves. If it be the former, his earnestness and experience will make him eloquent. If it be the latter, his arguments will be many, but his converts will be few." Or, as it has been otherwise put, " Christianity cannot be taught. It has to be caught, like the measles, from one who happens to have it." Come to us, not as a musty mediævalist, but as a live man, breathing the keen and bracing air of to-day—the air in which Christ is to be found, waiting for His messengers. Your object should not be to show a far-fetched connection, say, between Abraham and the Collect of the Day. If you have a real message you will need to seek no excuse for it in the skilful dovetailing together of the Scriptures appointed for the day.

(7). Do not feel obliged to drag the Holy Eucharist into every sermon. This Sacrament has a dignity of its own, to which insult is offered by the way in which some preachers force nearly every sermon to lead up to it.

(8). Don't give us quotations—particularly from the more sugary of the well-known hymns—when you can express what you have to say more tersely in words of your own choosing.

(9). Don't drag in too many of the catch phrases of the day. Only the less fertile of the humorists do this in every-day speech. Such phrases lose their admitted ephemeral value if the congregation hears too many of them.

(10). Be careful when you are using technical matters as illustrations of spiritual truth. There may be some in the congregation who are experts in subjects of which you know nothing. Sailors will smile if you talk of anchoring to a rock.

(11). Do not be too lavish of endearments as you address us. Some of us, most unreasonably of course, dislike being called "dear friends," "dear brothers and sisters," "dear people," and so on by a man whom we do not know intimately. Only say what you really mean, the kind of thing you would say to us in personal intercourse. Be very sparing in your use of such words as "holy" and "blessed." Keep them for the places in which they are really needed. And never say "I do thank God from the bottom of my heart" unless you really have sincerely offered that very deep thanksgiving. We laymen cannot stand anything that savours even remotely of cant.

(12). If you deal with subjects on which modern research has thrown new light, do not be afraid to give us your real opinions. Some preachers, in putting modern views before us, express themselves so timidly and with so many qualifications that we are left in a fog—we cannot make out what they want us to believe, though we suspect that they would be afraid to ask us to accept in full the views

which they themselves hold. The preacher who tries to satisfy both the old-fashioned and the modern members of his congregation satisfies neither, though he may cause distress to the former. So, when you speak on disputed points, give us your own beliefs, quite frankly, if you are convinced that they are right beliefs. If there is anything in your private beliefs that you would not like us to know, you should pray and reason yourself out of it. Don't be too afraid of treading on corns: in avoiding one you will probably put your foot on many others.

(13). Some of us are rather tired by the time the sermon arrives, and we have not the energy to chase ideas. So give us a sermon in which there is a perfectly clear connection of thought all through—the kind we could reconstruct in our homes from beginning to end because each section of it would suggest the next.

(14). Do not hesitate to give to laymen all the Church work which they can do as well as you can. You will then get time for reading. In every good book that you read you will find something that is new to you; so you will always have in reserve something new and stimulating to pass on to us. We gain in every way if we have work to do for the Church.

* * * * *

As to the manner of preaching, the layman would have many suggestions to make. Most laymen would not omit the following:—

(1). Never forget that you are a man. Speak naturally, as a man should. Use only such ex-

pressions as you would in letters to your friends. Remember the often quoted advice that, though you must have put off the old man, you should beware of putting on the old woman—advice which which hardly does justice to most old ladies. We laymen know many priests whose voices, in conversation, are pleasant and manly ; but directly we get them on to a religious topic, they at once drop their natural and virile tones. We can almost hear a changing of gear as the professional voice is at once put on—unmanly, melancholy, and often unctuous. When you preach, forget that you are an ecclesiastic. Think of yourself as a man and a prophet. Many really splendid sermons are spoilt by an unctuous, unmanly delivery. The meat is good, but it is badly served.

(2). We do not much mind what words you use, provided they are the sincere words of a man. Speak in beautiful language if you like to and have a natural gift of skilful speech. But we would rather have rich thoughts in poor clothing than poor thoughts elaborately tricked out in showy speech—which some of us call “hot air.”

(3). For the sake of the sensibilities of your hearers, keep clear of ecclesiastical jargon. We are not at all impressed by a preacher's pointing to the Bible on the lectern and calling it “yonder sacred volume” when he really means “that Bible.” And we should be glad if forms of expression could be avoided which were perhaps colloquial in mediæval times but are now archaic and, to many of us, unintelligible.

(4). Study the beginnings of your paragraphs. We get very tired of a sermon when every paragraph begins with some pet word or phrase, whether it be "Well, then," "And yet," "Now," "Unso, brethren," "I say," or any other. Some variety of expression seems to indicate care and wakefulness.

(5). Don't try to be impressive. Only the born actor (most men think they are this, but few are) or one who is carefully trained can really be impressive at will; and many amateurs who attempt deliberately to create an atmosphere of solemn impressiveness only make us want to laugh or groan. If your message is sound it will have its own impressiveness. Only your conviction can convince us. Amateur histrionics count for very little, and may defeat their own end.

(6). Don't lay pleased emphasis on your own little epigrams or alliterations. If they are worth remembering, we shall notice them, and store them in our memories.

(7). Try, if you can, to avoid didacticism. Confidence is right, and even necessary. You do your best work as a preacher when you are very sure of the value of your message and obviously not very sure that you are delivering it in the best way. We are very ready to hear the plain truth about our many faults if the preacher does not appear to forget his own. We appreciate and are helped by frank sermons from men whose manner is humble.

(8). Speak to the simplest of us. Not all can follow the historical and other allusions in which some preachers delight. If the better educated find

your sermons too elementary they have the opportunity, denied to others, of buying and reading books for themselves. But, though you address yourself to the most unlearned among us, please don't adopt the engagingly persuasive style of a governess instructing very small children.

(9). Get some one to tell you frankly if your pulpit voice is a sing-song, or if you are ever guilty of "ranting." Your natural voice, used with care, is all that is wanted in most churches, and it is far more effective—in the best sense—than your professional voice. Monotony in speech is a narcotic. When we are tired we find it almost impossible to follow attentively a droned-out discourse.

(10). Don't swing round in the pulpit. If you do, we none of us hear all that you say. Some hear the beginnings and others the ends of your sentences. And this is an annoyance to those who are really anxious to hear.

(11). Be careful of your gestures. If you have only one or two (which cannot possibly be expressive in all circumstances), avoid gesture altogether. And don't let yourself form annoying little pulpit habits, such as clutching your scarf or stole, or shutting your lips tightly (a very favourite ecclesiastical mannerism), after you have made a "point."

(12). Take a watch with you into the pulpit, and be guided by it. Don't allow yourself a longer time for preaching than you can patiently endure when another is in the pulpit.

(13). You must decide for yourself whether you

will read your sermon or simply "talk" to us. Most of us prefer a simple talk to a written discourse. But if you are going to read your sermon, do be very familiar with it before the time comes for preaching. If you are not—if your thought is not well ahead of the words you are reading—your delivery is bound to be halting; and "if the trumpet give an uncertain sound, who shall prepare himself to the battle?"

(14). Once more, do remember that you are a man. Jesus Christ was man, and He spoke as a man. His sermons all fitted in with the lives and circumstances of His hearers. We laymen wish that all the preaching of the Church were modelled on His. He spoke as man to man, *and He won men's souls.*

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